

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE

**President's Wool Message.**—President Taft sent to Congress on December 20 the report of the Tariff Board on the wool industry, and with it a message recommending that rates on wool and woollens be materially reduced. "I venture to say," says the President, "that no legislative body has even had presented to it a more complete and exhaustive report on so difficult and complicated a subject as the relative cost of wools and woollens the world over. It is a monument to the thoroughness, industry, impartiality and accuracy of the men engaged in its making." The most important finding of the board is that the system of imposing a specific duty on raw or unscoured wool, and then providing arbitrary increases for scoured wool, furnishes the greatest opportunity for inequalities and injustice. The report of the board shows further that the retailer is the man who is making by far the greatest profit from a suit of clothes. The board followed the wool on a \$23 suit from the back of the sheep to the back of the man. It found that the farmer gets \$2.23 out of the \$23 and makes a profit of only 68 cents. The manufacturer of the cloth gets \$4.54 of the \$23 and a profit of 23 cents on the suit. The wholesaler, who makes the suit got \$16.50, and a profit of \$2.28, while the retailer got \$23 and a profit of \$6.50. Mr. Taft recommends that proposed revision adhere to protection based upon difference in cost of production at home and abroad.

**Arizona Goes Democratic.**—The Democratic party in Arizona elected its candidate for Governor, besides a majority in both houses of the Legislature. This has an important bearing upon the national situation, for it

means an addition of two more Senators to the Democratic side in the Senate of the United States. The objectionable feature of the new Constitution—namely, the provision for the recall of judges—was voted out in order to obtain Statehood. But after the formal admission of the State into the Union, which will now take place, there is nothing to prevent its restoration as soon as the Legislature and the people conclude to do so.

**Illinois Law Upheld.**—The Supreme Court of the United States upheld the constitutionality of the Illinois Statute to indemnify owners of property for damages occasioned by mobs or riots. Several cases brought under this law are said to be pending in the Illinois State courts, involving claims for damages amounting to millions of dollars. During a strike in Chicago, on July 16, 1903, a six-story building owned by Frank Sturges was attacked. Under the mob law Sturges recovered from the city three-fourths of the damages sustained. The city then appealed to the Supreme Court of the United States on the ground that the law was unconstitutional. Justice Lurton, in announcing the decision, said that the tendency of the statute was to uphold the majesty of the law.

**Trial of Beef Packers.**—The Supreme Court of the United States refused, on December 5, to grant a stay of proceedings in the case of the ten Chicago packers under indictment for alleged violation of the Sherman anti-trust law. The trial was at once resumed before Judge Carpenter in the United States District Court at Chicago. Two weeks, however, were spent in the selection of the jury, and on December 19 the opening statement of United States District Attorney James H. Wilkerson

was begun. This marks the actual beginning of the legal battle which is looked upon as one of the most momentous of the many in which the Federal power has clashed with corporations.

**New York City Census.**—A statement giving the distribution of the population of New York City according to its elements of race, nativity and parentage, as shown by the returns of the Thirteenth Decennial Census, taken April 15, 1910, has been issued by Director Durand. Of the total population of New York City in 1910, the native white element, numbering 2,741,504, constituted 57.5 per cent., while the foreign born white element, numbering 1,927,720, constituted 40.4 per cent. In 1900 the native white element constituted a considerably larger proportion of the total population, or 61.4 per cent., as against 36.7 per cent. for the foreign born white. The native white population having both parents native in 1910 numbered 921,130, while those having one or both parents foreign born numbered 1,820,374. The foreign born white element in 1910 constituted very nearly one-half the total population of Manhattan Borough, a little more than one-third of the total population of Bronx and Brooklyn Boroughs, respectively, and between 25 and 30 per cent. of the total population of Queens and Richmond Boroughs, respectively.

**Cost of the Philippines.**—When General Wood was testifying before the House Committee on Military Affairs he was asked to state how much the cost of occupation of the Islands amounted to. He professed his inability to do so, and hence the Bureau Chiefs were directed to tell how much a corresponding number of troops would have cost in the United States since December 8, 1898, the date of the treaty with Spain, up to the present time. They testified that it would reach the enormous figure of \$167,486,403. This is the mere money outlay; the loss of Filipino and American lives is also to be added. Moreover, according to the Commissioner of Pensions, since the close of the war with Spain and the subsidence of the Filipino insurrection, we have 23,383 invalid soldiers of those wars on the pension rolls, besides 3,032 dependent mothers, 522 fathers, 1,217 widows, 327 children and brothers and sisters, a total of 28,490 pensioners, to whom \$45,853,024.19 have been paid.

**Mexico.**—Yucatan has sent a commission to secure the help of President Madero in breaking up the monopoly which has control of the henequen, or sisal hemp industry and is throttling the planters, thus threatening that State's principal industry with ruin.—The Yaquis have rejected the agreement entered into some months ago by their representatives. They now demand a considerable territory which is settled chiefly by Americans, and have sent a delegation to state their case to the President.—A squad of bandits attacked the Golondrina mine, but the manager, an American named John

J. Wilkinson, entrenched himself in a corner with his rifle and abundant ammunition. He succeeded in picking off seventeen of the assailants, whereupon the survivors lost all further interest in the proceedings and retired without more ado.—The outlook for peace in the country becomes daily more hazy. Agents of companies on the American side report that large consignments of arms have been smuggled across the boundary at many points. Madero does not seem to have won the confidence of the people who, without questioning his good intentions, are dubious about his executive ability. He has signified his willingness to recall Diaz and guarantee his safety. A plot to assassinate Madero while on his way to his country house at Chapultepec was discovered and frustrated.—The election for members of the permanent committee of Congress, to act in its stead during the recess, resulted in a triumph for the anti-administration forces.—Representatives of the republic in Europe have been directed to treat General Diaz "as a distinguished Mexican, an old leader, and the hero of many days glorious in the history of his country."—Alfredo Quiñones, of Salvador, lectured in the hall of the national School of Engineers on the advantages which would result from reuniting under one government the five existing independent Central American republics, three of which, he said, are now groaning under dictators. He looked upon the move as the only way to save them from the hangman's noose of indebtedness, which he considered worse than iron chains. His lecture was well received.

**Nicaragua.**—The press announces the arrival of some Salesian Sisters who will open a school. One of the company is a native of the republic, and was a pupil of the academy when President Zelaya closed it and ordered the Sisters out of the country. She followed the religious aboard the steamer and begged to be allowed to remain with them; but the sons of old Castile who had hustled the Sisters aboard forced her ashore. Later on, she made her way to them and now returns as Sister Mary Carmel.—Plots and counterplots are reported at such short intervals and arrests are so frequent that any day may bring news of the overthrow of the Conservatives. In case of their return to power, the gallant Liberals will begin to display their prowess by making war on the handful of nuns who have come to teach the little Nicaraguan children.

**Canada.**—Some of the English Liberal journals of Ontario assert that Archbishop Bruchési would have been made a cardinal but for his alliance with the Nationalists against Sir Wilfrid Laurier's administration. They ought to know. The editor of the *Toronto Globe* is a Protestant minister, and can get, no doubt, first hand information from Mr. Tipple and the Methodists in Rome.—The *Rainbow*, the other ship of the Canadian navy, has been reduced by resignations and desertion to a single fire



room watch. It is virtually tied up in harbor, for a voyage of more than eight hours is impossible.—The C. P. R. Pacific steamers, now building, have been offered to the Admiralty as auxiliary cruisers. If accepted their speed must be much more than the eighteen knots originally stated.—The famous Le Roi mine was sold some months ago to a new company, which is now reported to have reached some extraordinarily rich ore.

**Great Britain.**—Heinrich Grossl, a German merchant-service captain, has been sentenced to three years imprisonment as a spy. His inquiries regarded the coal supply and the number of men available to bring crews up to the war strength.—The Cunard Company has acquired control of the Anchor Line and the Royal Mail Steampacket Company, that of the Union-Castle South African Line and the Elder-Dempster.—The Admiralty Court holds the Olympic to blame for the collision with the Hawke, but gives no damages. The captain of the Hawke gets his costs in the White Star Company's action against him, and in the cross suit of the Lords of the Admiralty against the Company each bears its own costs.—The Gaekwar of Baroda acted insolently towards the King at the Durbar, and gave as an apology that he was confused by the splendor of the ceremony. The apology, as insolent as his conduct, seems to have been accepted. Few native princes have received such favors as he from the Crown. He is suspected of being deep in the revolutionary movement. Last year he passed through Canada and came in contact with the conspirators on the Pacific Coast. His predecessor was deposed for misgovernment, really for trying to poison the Resident; and he was adopted as heir from a peasant family, though he is a descendant of the Mahratta founder of the dynasty.—The Lords acceptance of the Insurance Bill is apparently a piece of politics. They did not wish the Government to pass over their opposition a measure of which the principle has been accepted and they were willing to see it involved in the difficulty of trying to administer the Bill's unpopular details.—The right to the port of Solum, one of the best anchorages in the Mediterranean, has long been in dispute between Egypt and Turkey, as it is on the Egyptian-Tripolitan frontier. England, having come to an understanding with Turkey in view of the present war, has occupied it on Egypt's behalf.—Sir Joseph Ward's administration has been defeated in the New Zealand general election. The Labor party seems now to hold the balance of power between him and the Conservatives.

**Ireland.**—The first ceremony of the conferring of University degrees in Maynooth College took place December 8. The formality marked the final triumph of the protracted battle for Catholic education. The ecclesiastical college of Maynooth is an integral part of the National University, and as such holds its examinations

and confers its degrees in its own halls. Sir Christopher Nixon, Vice-Chancellor of the University, having expressed his regret that the funds allotted by the Government to the University were greatly inadequate, paid high tribute to the educational work of Maynooth, and conferred the degree of B. A. on two hundred of its students.—The crusade against evil literature is spreading, and the Vigilance Committees, encouraged by their remarkable success, are directing their efforts not only against objectionable newspapers, but improper picture shows, postals, etc., and the importation of cheap books of an immoral nature, and towards supplying substitutes for the matter condemned. They have had notable success in Dublin and Cork, where the difficulties were greater than in Limerick.—According to a White Paper, issued last week by the Government, the number of Irish magistrates appointed during the year was 438, of whom 257 were Catholics. The total numbers in a population which is more than three-fourths Catholic are: Protestants, 3,588; Catholics, 2,275. The Government professes to be endeavoring to remedy the inequality, but its action has been slow.—The Auditorial address of the University College Historical Society on "The Irish Dawn," or the possibilities latent in Irish self-government, drew significant replies from Mr. Dillon, M. P., Mr. T. O. Russell, M. P., and Dr. Hyde. Mr. Dillon thought Home Rule would not bring paradise to Ireland, but give her an opportunity of getting there in her own way, which was a good way. He believed in the work of the Gaelic League and such men as Douglas Hyde, and he abominated those "men of genius" who "were traveling through the world with the object of representing Ireland as a country inhabited by a mixture of idiots, of criminals, and of slaves." Dr. Hyde had just sent a cablegram to New York repudiating the "Irish Players," and denying that Yeats and Co. had any connection with the Gaelic League.—Mr. Asquith, having been asked whether the Cabinet would undertake to pass the Home Rule Bill in three consecutive sessions before the dissolution of the present Parliament, replied: "If it becomes necessary the Government intend to use all constitutional means at their disposal to pass the Home Rule Bill into law during the lifetime of the present Parliament."—In the van of the temperance movement, which is spreading with marked rapidity through the country, is to be found the Pioneer Total Abstinence League. At the annual meeting of this strong organization it was stated by the founder, Father Cullen, S. J., that its membership at home and abroad consisted of 182,625 enrolled total abstainers and 41,000 probationers, and that by the end of this year they expected to have a total army of a quarter of a million. It was stated at the meeting that temperance, as opposed to drunkenness, is essential to the future prosperity of the country, and that on that ground alone the Pioneer League is entitled to the gratitude of the nation.—

**Germany.**—The German Navy Department has issued an official denial of the alleged discovery of a British plot to blow up the military harbor of Wilhelmshaven. This report was first circulated by the *Rheinisch Westfälische Zeitung*, but the German press was slow to accept it and ridiculed the story. An attempt had been made to copy a book containing important secret information in order to sell it to some foreign Power, and this gave rise to the fiction.—The first German State in which the Socialists will have complete control is the principality of Schwarzburg-Rudolstadt. The Diet will consist of nine Socialists, four Liberals and three Conservatives.—The news that a fourth son was born to the Crown Prince at Berlin, on December 19, was the occasion of great public rejoicing. The public buildings and many private dwellings were decorated and a holiday was announced for all the children in the schools. The youngest scion of the Hohenzollerns is said to be in excellent health.—Germany is already beginning to show an active interest in her newly acquired dominions. The "Société Forestière" at Sangha, in Ubanghi, has agreed to be Germanized. It has likewise elected the former Governor of the Cameroons, Dr. Esser, as a member of its board of directors. A similar reorganization of other enterprises is expected.—An electric airship has been invented by Engineer Bode. The trial tests before the German army experts were considered to be highly satisfactory and astonishing results are reported.—The Department of Justice has devoted special attention to various proposals made for the prevention of obscene literature. It has come to the conclusion that the infliction of more severe penalties for violations of the existing law is not sufficient, but that greater strictures must be placed upon the sale of such literature, so as to force it from the market. The demand for it is, however, said to be slowly lessening, while instead the danger from kinetographic performances is steadily increasing and has already led to serious consequences. An official censorship of the films is suggested.

**Austria.**—The Austrian Reichsrath has voted thirty-eight million crowns as a fund to raise the wages of railway employes. This far exceeds the expectations of the laborers and was granted in spite of the protestation of the Railway Minister Roesler. He claimed that twenty-one million crowns was the utmost which could be allowed without raising the rate of fares. The men, who were prepared to meet with a refusal, had threatened a strike, which was to be conducted on the method of "passive resistance." This they believed would effectually have paralyzed all traffic. They have received the decision of the Reichsrath with great jubilation.—The Czech Professor Pic, after vainly attempting to establish the authenticity of the famous Königinhofer manuscript, has in despair committed suicide. The copy contains ancient Bohemian epic and lyric poems, and was claimed to have been written at about the close of the

thirteenth century. It has now been rejected, on philological and literary grounds, as a forgery. The same holds true of the Grünberger manuscript, which is said to date back to the ninth century.—The Emperor, who for some time past had been suffering from a renewed indisposition, is declared not to be in any serious danger.

**Persia.**—The Cabinet has won over the Parliament. The Foreign Minister made a proposal to appoint a parliamentary commission of five deputies with full power to deal with the Russian ultimatum, and the motion was carried. As this action involved the dismissal of the American Treasurer General, the democratic members, favorable to Mr. Shuster, bitterly opposed the measure. Though Turkey already has a war on her hands, she is said to be prepared to raise an army of 400,000 to prevent Russian encroachments on Moslem Persia. Mr. Shuster has not resigned.

**China.**—A peace conference between the rebels and imperialists has been in session at Shanghai. Dr. Wu Ting-Fang, foreign minister of the revolution's cabinet, conferred with Fang Shao-Yi, who represented, not the throne, but Yuan Shi Kai, the Premier. This last circumstance is thought to indicate the Prime Minister's readiness to abandon the dynasty. The existing armistice has been extended to Dec. 31. On the initiative of our government, representatives of six powers addressed the delegates. The German Consul, as dean, was the first to speak. He merely assured the conference of his country's good will and expressed the hope that a lasting peace would soon be made, and the other consuls said the same. Dr. Wu urged a republic, but Yuan Shi Kai dominates the convention, and firmly refused to accept the proposal. At Nanking, the revolutionary centre, the reform party would have Yuan head of the new republic, with Dr. Sun vice-president. Tuan-Fang, a prominent imperialist general, was killed by his own soldiers.

**Spain.**—Premier Canalejas has intimated that certain concessions may be made to France in the Morocco question; but the colonies of Spanish Guinea and Fernando Póo will remain untouched, for many British subjects find employment in them.

**Portugal.**—The cruiser São Gabriel has been ordered to the Azores, for the marines were believed to be on the point of mutinying against the republic and joining the other malcontents in Lisbon.

**Italy.**—Besides the seizure by England of the port of Sollum in Tripoli, the occupancy by France of an oasis in the Tripoli hinterland for the purpose of securing West Africa, as well as Tunis and Algeria, is now announced. The seizure by England was protested against by Marquis Imperiali, Ambassador to Great Britain. What Italy will do with regard to this second clipping of her territory was not announced on December 29.



## QUESTIONS OF THE DAY

### Social Centres

An extended account of the Madison Conference on Social Centres, by George B. Ford, and the address delivered there by George M. Forbes, President Board of Education, Rochester, N. Y., is printed in *The Survey*, for November 18. "The great convention at Madison," Mr. Ford writes, "resulted through the cooperation and the indomitable zeal of Mr. E. J. Ward and of the University of Wisconsin." The system as organized in Rochester by Mr. Ward was adduced as a splendid example worthy of imitation in other cities. At the conclusion of Mr. Forbes' address, he was questioned by Governor Woodrow Wilson regarding the decided opposition which the citizens of Rochester manifested towards the manner in which the Social Centres had been conducted there, and the answer was given that "the direct cause of the strangulation of the Social Centre movement in Rochester was the enmity of the political machines of both parties," whereas the real reason was that both parties were afraid to stand sponsor for a movement that had become repulsive to practically all the citizens.

Mr. E. J. Ward, the present secretary of the national association, was the superintendent of the Social Centres in Rochester. He had previously been a Protestant minister, but his radical views (he is an avowed Socialist) did not harmonize with Church work, and he sought another field where he could put into practice his Socialistic convictions. At his advent in Rochester, he was heralded as the exponent of a system that would develop the communal spirit, and that would make persons forget their religious and political differences and their divergent stations in life, and that would make them regard one another as brothers and equals. This was "a consummation devoutly to be wished." It was not long, however, before the very opposite was true. Socialist lecturers were brought at public expense to exploit their theories; the gospel of discontent was preached; even the songs that were sung contained disparaging references to Christian churches, and the dominating spirit of all the meetings was the superintendent, who seemed to imagine that he was a sort of prophet who should be listened to with marked attention.

Optimistic reports were spread broadcast, describing the magnificent work being done at the Social Centres of Rochester, when the fact was that despite large appropriations for the purpose, they were a failure. Every possible inducement was adopted to attract people to them, but the number kept diminishing. The only things that grew were the popular dislike for them and the superintendent's salary, which was increased from \$1,500 to \$2,200 per year. Besides the superintendent there were many other paid officials. At the West High School Social Centre, for instance, there were a director and

an assistant director, a boys' club director, a door and hall keeper, a librarian and game director, a men and boys' gymnasium director, a women and girls' gymnasium director, an assistant gymnasium director, a music director and janitor.

One would imagine from the reports that were sent to other cities that this movement had become so popular in Rochester that precaution would have to be taken to prevent the schoolhouses from being overcrowded, but the reverse was the case. The attendance was so small and the protest of the public against the spending of thousands of dollars for something that was not wanted, was so strong that the Board of Education, under whose management the Centres were, was obliged to adopt restrictive rules, governing the use of school buildings for social activities. According to those rules, the Boys and Girls' Club would be deprived of the use of the schoolhouse and the service of a director, if during any two consecutive months the average attendance would fall below twenty-five. A similar rule applied to the use of the gymnasiums and the services of a physical instructor.

It was also ordained that the use of the reading room and the services of the librarian should be discontinued, whenever the average attendance during any two consecutive months should fall below twenty-five, or when the average number of books drawn should be less than fifteen. It was likewise provided that the general neighborhood meetings should be discontinued, when their average attendance during any two consecutive months should fall below one hundred. Rochester has a population of 218,000, and when it is remembered that the paid officials urged every one they could to attend to make their positions secure, and when it is remembered that what is termed neighborhood meetings included persons from all sections of the city, how meaningless becomes the contention of Mr. Forbes that the people were enthusiastic over Social Centres, and that these were killed by the politicians, who were afraid of their opposition! Even in the restrictive rules that were adopted the word "consecutive" was introduced, so that if the average attendance one month, as was frequently the case, would be very small, the friends of the movement could urge their relatives and acquaintances of the whole city to turn out in sufficient numbers the next month to meet the required average.

There was another side of the manner in which the Social Centres in Rochester were conducted, and that was even more condemnatory. The citizens were justly indignant because the public funds were being used to promote Socialism, and their indignation was accentuated when they read in the papers one morning that at a Social Centre gathering, a schoolhouse had been used for a masquerade at which young women were dressed in men's clothes, and that the day chosen for this diversion was Sunday. Their indignation was increased later on when a Unitarian minister made the execution of the

anarchist Francesco Ferrer an occasion for speaking at a Social Centre in laudatory terms of what he was pleased to designate "philosophical anarchy," and for insulting one-third of the tax-payers, by asserting that Ferrer had been executed by the Spanish clergy because they feared his rationalistic ideas. Proofs for such an accusation were demanded, but none could be furnished. Mr. Ward tried to defend the unfounded attack under the cover of "free speech." When he was shown to what extremes this plea of free speech could be carried, and he was asked if such things would be tolerated at a Social Centre, he attempted a reply, but finding that he was making a bad case worse, he assumed the attitude of the Sphinx.

Each day the citizens and the press were asking the questions: "What next? How much longer must this fomenting of discord in a peaceful community be endured?" Mr. Ward and the Board of Education could not mistake the feeling of the entire community, and accordingly at the close of 1909, the Superintendent of Social Centres tendered his resignation to the Board. The Socialists alone regretted his departure. Subsequently they tried to create a sentiment against the city officials that voted a decrease in the appropriations for the Centres, but results showed that it was the most popular policy that could be adopted.

Just when the citizens were beginning to forget the disagreeable features that have been recounted, they were shocked at reading in the papers one morning that Kendrick P. Shedd, who is a Socialist and a fellow professor with Mr. Forbes in the University of Rochester, had delivered an address at a Social Centre meeting, in which he instituted a comparison between the Stars and Stripes and the red flag of Socialism, and lauded the latter to the disparagement of our national emblem. One of the evening papers quoted him, on the authority of one who was present, as giving expression also to the following statement: "The man who respects the Declaration of Independence and the Constitution for themselves, because they are the Constitution and the Declaration of Independence, is like the man who liked old cheese because it stunk. In so far as it stands for the things that I believe in, I respect the Stars and Stripes; when it does not agree with what I think is right, I cannot respect it."

This speech was delivered at Social Centre No. 9, which Mr. Forbes lauds in his Madison address as being the "most thoroughly responsive to the civic spirit," and yet, out of the large number that was present, not a one stood up to take exception to the professor's remarks, and it is said that even now in that school there are pupils that refuse to stand up to salute the flag. If those present only applauded, the general public, however, acted differently. The entire press of the city, Grand Army posts and other organizations went on record as denouncing the address, and the Mayor, in unison with the sentiment of the community, denied the professor the privilege of delivering an address thereafter in a muni-

cipal building. The Socialists called public meetings for the purpose of condemning the Mayor's action, and Mr. Spargo, who visited Rochester shortly afterwards on a Socialistic missionary tour, designated Rochesterians as provincialists, because they were offended by Mr. Shedd's uncomplimentary reference to the flag.

If these facts had been clearly stated in response to the questions of Governor Wilson, would the Rochester Social Centre system have received the commendation that it did at the Madison conference? How those laudations contrast with the denunciatory editorials of the press of Rochester! "*Omne ignotum pro magnifico*," and so those that know little or nothing about the working of the Social Centre system in Rochester, may after the Madison conference be inclined to look upon it as something ideal, but the citizens of the city will entertain no such delusion. When it is recalled that Mr. E. J. Ward was the *causa movens* of that conference, and that he is now the secretary of the national convention, and that if he will not be the dominating power, he will at least have more to do than any other person in outlining the work for the national convention, does it require a prophet to foretell what the tendencies of the association will be? Will he succeed in hoodwinking the cities of this country into appropriating funds for propagating Socialism, by such talismanic words as "communal spirit," "civic righteousness" and "moral uplift?" Social Centres, supported by public funds, should not be Socialistic centres. The Cleveland plan is far superior to the Rochester one. It has been free from the abuses characteristic of that of Rochester. Its work has been constructive, and it has been conducted at a cost of not more than \$500 per year to the city. A. M. O'NEILL.

### Spain's Associated Press

It would be to close our eyes to the truth to deny that one of the chief evils in the religious, social and political order which now afflict Spain has been and continues to be certain widely circulated newspapers. The Spanish public which is, generally squeaking, unlearned, shallow, impressionable and frivolous, averse to serious reading and deep studies, buys daily for the sum of one cent the printed sheet which saves it the trouble of personal research and provides it with a ready-made opinion on the gravest political, religious, social, literary and economic questions. Of nobody more than of the Spaniard may it be affirmed that he has a paper brain. For him there is no other catechism, no other gospel, than the newspaper that he reads every morning or evening. As those newspapers, in their great majority and generally speaking, are animated by a passionate and sectarian spirit, almost always hostile to the teachings of the Church, it follows that there has been called into existence in our country an atmosphere quite unfavorable to Catholicism, to its institutions, and to the people who profess it.



Spanish Catholics noted and lamented the evil; but, such is their national laziness, idleness and indolence, they did not hasten to use practical and efficacious means to relieve the situation. By the side of those newspapers hostile to the Faith there were, it is true, some of undoubted orthodoxy, but they were political newspapers devoted, in most cases, to the Carlist party. They were dull, jejune, unattractive and newsless. The people did not know of their existence; they were read only by those connected with the party.

It is now about ten years since Spanish Catholic opinion, alarmed at the absolute defencelessness of the interests of the Church, and at the havoc wrought on all sides by the Liberal Republican sectarian press, underwent a strong revulsion of feeling and, stilling its barren and useless lamentations, undertook, by means of work and sacrifice, to bring out with all haste some daily newspapers which should counteract the mischief. Soon there appeared in every large city and in every provincial capital a newspaper, with no particular political affiliations, but wholly devoted to the defence of sound religious and social principles, which, nevertheless, emulated the Liberal press in news, attractiveness, good taste and artistic features.

There was a drawback, however, which amounted to a danger. Lacking their own independent sources of information, both at home and abroad, our newspapers were forced to obtain their news from press bureaus and news agencies of dubious impartiality, whose tendency was, generally speaking, anti-Catholic, and whose disposition was to practice a conspiracy of silence with regard to all actions and manifestations of Catholic social life.

At the solemn celebration of the fiftieth anniversary of the definition of the dogma of the Immaculate Conception at Seville in 1904, there gathered, with the blessing of his Holiness and the hearty cooperation of the archbishop, the first National Assembly for the spread of good newspapers. Cardinal Sanchez, then Primate of Spain and Archbishop of Toledo, presided, and several other prelates were present. The chief topic discussed was the establishing of a Catholic information bureau in Spain. The project was approved and unanimously adopted, and a committee was appointed to make it a practical reality. Though the committee worked with all energy and zeal, it stumbled upon such financial obstacles that its efforts came to naught.

Things shambled along much as before the meeting, but the idea of a Catholic press bureau had struck deep roots and held the attention of many. The one who did most to keep the subject before the public was Don Antolin López Pelaez, Bishop of Jaca, who by his two books, "Importance of the Good Press" and "Crusade of the Good Press," and by many articles and leaflets, kept the matter before the people and aroused or held their interest, and brought home to them the truth that among the religious and charitable works that had a

claim upon their charity, they ought to place the fostering and developing of the Catholic press.

This great bishop whose talents, resourcefulness and glorious campaigns in the Spanish Senate and out of it in favor of religion and society, especially of the humbler classes, give him unquestionably a close relationship with Ketteler, Manning, Mermillod and Ireland, is known among us as the Apostle of the Good Press.

But, what about the Catholic Information Bureau? Four years after the first assembly there was a second, but this time in Saragossa, under the patronage of Our Lady of the Pillar. Again the question was brought up; again it was unanimously approved; but it was agreed that the attempt ought to be made at once. The money needed was the difficulty. An executive committee, of which the Archbishop of Saragossa was made chairman, was charged to make the start. They appealed to the bishops and to the religious communities of the kingdom and, thanks to their contributions, collected a modest sum. With this as a nest-egg, an agency known as the Associated Press was opened at Madrid in May, 1909.

As the expenses, however, were greater than the income, the executive committee thought out a plan to increase the revenues. Briefly put, it came to this: To collect the sum of \$200,000 by popular subscription and to invest it in Government three per cent. bonds; the interest on these would make good the deficit and the original capital would remain untouched. The faithful were not asked to give any money outright, but merely to lend it without interest in sums of one or more dollars, even money. The greater part of the interest on the bonds would go towards defraying the running expenses of the agency; the rest would be used to redeem annually some of the certificates of indebtedness which the contributors received when they paid in their money. The certificates to be redeemed were to be chosen by lot, quite as the United States Government decides by lot who shall have first choice in filing on Indian lands newly thrown open for settlement. Thus, every year would see a part of the subscription returned to the contributors, and a few years would see the agency in the possession of an independent and guaranteed income. About one-third of the loan has already been raised.

Until the dawning of that happy day which shall find us in the possession of the entire loan, a distinguished religious of the Congregation of the Immaculate Heart of Mary, the Rev. José Dueso, residing in Madrid, has thought out a makeshift in the shape of a Confraternity of the Legionaries of the Good Press. Its membership is designed to include priests, religious, men, women and children. Each associate says one Hail Mary daily and contributes one cent a week to the enterprise. They are divided into bands of ten, one of whom collects the coppers. There are now three thousand bands, thus assuring a monthly income of \$1,200. The Confraternity is barely six months old.

With regard to the services rendered by the Associated Press, we may say that, besides telegraphic and telephonic communications, it supplies orthodox newspapers with articles on politics, apologetics, literature, science and the arts, all from the ablest writers that it can enlist in the cause. It also supplies cuts, drawings and illustrations of current events at very moderate prices, for its object is to strengthen and to develop the Catholic press, and not simply to embark on a money-making venture. Some fifty newspapers are associated in the undertaking. This means that almost every distinctively Catholic paper in the kingdom profits by the agency.

The Associated Press has its own correspondents in Paris, Rome, London, Lisbon, etc., and in all the important centres of population. It is hardly necessary to remark that care is taken to select only intelligent and honorable persons for the work. Two notable advantages accrue from this: First, Catholics are informed of what happens in Spain and abroad; and second, the manifestations of Catholic life and activity are not smothered in silence or buried in oblivion, as so often befell them when we had only the hostile agencies as our sources of information.

The Spanish Catholic press has profited greatly by our work. Our newspapers are increasing daily in circulation and prestige, and in their influence on public opinion. They are more thoroughly read, more widely distributed, and are now found where formerly they were not welcomed. They are effecting a work of purification and political and moral healing, and may well be called the principle of regeneration in our beloved but unhappy country.

NORBERTO TORCAL.

### Paris Getting on Its Feet

About twenty-five years ago a pious old maid might have been seen at the end of the Faubourg Plaisance, talking about Christ to a crowd of ragged half-naked street boys, who usually found their principal fun in the mud gutters. "The Plaisance of those days," says Bourget, "was like an Indian camp with a population worse than the inhabitants of Africa or Oceanica, for the latter keep some notion of a Supreme Being, while the savages of Paris seem to have lost even the instinct of astonishment and terror in face of the mysteries of danger, suffering and death."

Such was the barbarism against which Mlle. Archer proposed to fight. With a few cents she hired a shed, where up to that the men of the neighborhood used to get drunk. That shed became in Plaisance the cradle of the Gospel. Before the odor of alcohol was out of the place she nailed a crucifix on the smoke-blackened wall, gathered the children around her, and under the eye of the Christ taught them to read, and little by little induced them to tramp with her to a church over a mile away. It was a long journey to find the priest, but he

in turn came a long way to the children. Into the shed, which had been changed to a rudimentary school, a consecrated stone was brought and Mass was said. It was a new thing in that neighborhood. But at the end of two years this novel sanctuary was too small to accommodate the crowd that came to see what was going on. With the help of the Abbé Soulange-Bodin a chapel was built and called Our Lady of the Rosary. Around the chapel there were soon clustering a number of social works, and thus this first revival of religious activity coincided with the inauguration of what Frenchmen call a series of "economic initiatives," so that the monks of the old Merovingian times, who used to civilize while they baptized, would have recognized in the apostolic methods of that faubourg a sort of inheritance of the methods they followed. Within the space of twenty years after that there grew up gradually, under the shadow of the steeple which did not rise very high in the sky, a school of domestic economy, which 80 girls attended, a sewing school, whose lessons were followed by 40 others, a people's association, where lawyers used to give conferences, a mechanics shop, where 20 young fellows received technical training in various crafts, a boys' club, which had 180 members, a men's society of 350 associates, and 3 patronages, which gathered in 1,090 children. These patronages are societies of well-to-do men and women, who give the boys and girls occasional outings, put them in situations, watch over them in their sports and work, and start them in life.

All this was the work of the Abbé Boyreau. Five priests, who lived near-by in a community, helped him in these various developments of the enterprise. As yet, the altars on which the Lord descended, were only temporary arrangements, while all the clubs and societies and schools were being ingeniously dove-tailed into each other. The people of Plaisance now consider them essential to the well-being of the place, but all the while they were a preparation for something else. In June, 1911, the little chapel became a church. The zealous priest, to make the burden lighter for the poverty of the people, had patiently put up with the poverty of the church, being mindful of the words of Bossuet, "that God never thought Himself better served than when sacrifice was offered to Him in prisons and when the humility of faith was the entire ornament of His temples."

This story of Plaisance has repeated itself in recent years at more than twenty different places in Paris and its suburbs. In 1892, Abbé de Broglie complained that there was no religion in the faubourgs. The steeples one sees there now proclaim that his words have ceased to be true. The beginnings were miserable enough, but help soon began to flow in; collections made in the rich churches went to evangelize the neglected quarters, and keeping step with the resources, though sometimes ahead of them, sometimes a little behind, the souls that were seeking salvation began to flock in.



Thus the present parish of Ste. Geneviève des Grandes-Carrières, for instance, whose curé, the Abbé Henri Garnier, a short time ago was the victim of a murderer's bullet, began work in 1892, in an improvised chapel, where the first Mass had four spectators. They could scarcely be called worshipers. In less than fifteen years the seven Masses in the new church, which is now a parochial centre, assemble more than 3,000 people around the altar.

Where once stretched the forest of Bondy, 20,000 human beings had settled, and they had no church. The district was called Pavillon-sous-Bois and belonged to the Commune of the Seine. Immediately after the rupture of the Concordat, a young priest began a set of social works in the place. He put an altar in a dining-room, and in 1911 the archbishop went down there to bless a parish church for him, and it is already not only a great centre of prayers, but of good works, as the monthly bulletin of the parish attests.

One of the priests, who had been trained at Plaisance, the place we have already spoken of, went down to the Seine at Ivry-Port at the time of the inundations. His purpose was to save the people who were drowning in the floods, and he did a good deal of that kind of work, but remained there to fish for souls. He built a wooden chapel, which is now a parish church, and he continues to do his fishing yet, very often in the mud.

We might go on citing other instances of such apostolic enterprises. From one ecclesiastical camp to another you may trace the steps of the rejuvenated Church of Paris. All these camps are foundations, for where the Church pitches its tent it remains. But, besides building churches, it is moulding public opinion, for the new parish and even the provisional chapel has its weekly or monthly bulletin, which furnishes items of news that are unattainable elsewhere. They record the names of the families that arrive, the baptisms of the children, the funerals, the catechisms, etc.; in a word, every step in the progress of the patient God is set down and communicated to the people. Purposely, also, the titles of these bulletins often have a poetical ring to them, such as "Our Steeple," "The Sunbeam," "The Javelin," "The Ploughshare," etc. The contents are bright and almost merry in their tone, short, well printed and popular. They are so useful that the older parishes are taking the hint and publishing similar bulletins, because these little sheets establish a parochial solidarity among the people and give the curé access to places he could never enter in person, at least for the present, and they are also constant reminders to the people that the life of the Church is worth living.

As at Plaisance, the good work is often inaugurated by laymen, as for example at Malmaisons and Clichy. The laymen ploughed the land and the priest came afterwards and sowed the seed. Indeed, that is one of the most interesting features of this remarkable revival. The environs of Paris were almost unknown to the

dwellers in the great city, and now that the metropolis is coming back to Christ, to some extent at least, it is sending out valiant explorers and builders to the outlying districts, and church steeples are now seen sending their light over the once darkened and almost paganized faubourgs. The façade of the church edging itself into the roadway is sure to gather to it many a soul that was only waiting for something spiritual to cling to. The most remarkable thing about it all is, that this return to Christ is in violent contrast with what is happening in the country places. There the old churches, which it took centuries to build and complete, are being deserted and are left standing like lonely sentinels in a spiritual desert. The curé finds no one who cares for his ministrations, while the Parisians are impatient for new churches and for a knowledge of the new Christian lives that are developing and fraternizing around the sanctuaries of the Christ. The question naturally suggests itself, why cannot these country priests, whose flocks have deserted them and who have consequently nothing to do, come into the capitals of their different cantons and live together in communities, and from these centres organize missions in great urban centres, where at present priests have only to present themselves to succeed? The provisional chapels which they may be able to put up will almost certainly be so many marks in the progress of a new civilization. The bishops want it, for every year the Archbishop of Paris appeals for new crusaders against the European barbarism, laymen as well as priests; and it is very gratifying to find most illustrious names on the list of those who have answered the call: De Mun, de Haussonville, Thureau-Dangin, Lamy, Bourget and others, parliamentarians, members of the Academy, lawyers, business men, all going ahead of the priest to spread the light in the hitherto unknown regions of the suburbs. The city is reaching out its tentacles indefinitely; the Church is doing likewise to save what appeared to be irreparably and hopelessly lost, and it is succeeding in a most marvellous and unexpected way. Within ten years the Archbishop of Paris has created twenty-one new parishes, and has planned forty others, with the well-founded hope that in five or ten years more they will be in a flourishing condition. Evidently Mgr. Amette deserved to be a cardinal.

GEORGES GOYAU.

### Syndicating Servant Girls

The zeal of the Socialist for syndicating never seems to know surcease. The latest instance of it comes from Ghent, where the Socialist strength shows itself alarmingly in the large number of votes it polls in the national and municipal elections. Still they are not satisfied, and are looking for new worlds to conquer. Hence, their great paper, the *Vooruit*, proposes to syndicate all the servant girls of Belgium, and as an initiatory step it sent out a circular inviting the maids of all work, as well as

the maids of any one work, to meet at an "estaminet" of the city to organize a Union. An estaminet is a tavern where beer and other beverages are retailed, but which sometimes, if more ambitious or prosperous, provides for hungry, as well as thirsty Belgians. The circular set forth that members of the projected syndicate or union were to insist on ten hours work a day, which means not to go beyond that time; to claim Sunday afternoon and evening as their own, from four to nine o'clock, and also an entire Sunday off every month. Promise was made by the organizers that any situation which a member of the union might label "bad" would be boycotted remorselessly to such an extent that the lady of the house would be forever unable to procure "help." What were the grievances sufficient to have it officially declared "bad" the circular did not specify. That was probably to be determined by the injured feelings of the chambermaid or cook; if, for instance, the man of the house insisted on his supper every Sunday night, or if the lady of the kitchen had to rise before 8 o'clock in the morning. These household Socialists would, no doubt, be expected to keep the managers of the syndicate well informed also about all that was going on in the family circle, as well as in the houses of neighbors or friends, as far as could be gathered from gossip.

The prospects for the protection of the home against these prying plotters, who propose to remodel the whole domestic life of the world and fashion it after their own ideas were not reassuring; but fortunately the servant girls did not respond to the call to meet at the estaminet. Nor indeed was that needed to insure the failure of the scheme, for even in Belgium the servant girl trouble is acute. Domesticity is ceasing to exist as a class and, just as in America and elsewhere, the country girls are caught by the lure of the town and are hurrying to become factory hands. Household work has a badge of inferiority on it, and imposes too much restraint on individual liberty.

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The Young Strangers' Club of Barcelona, which was mentioned in last week's chronicle, had a novel beginning. When the military were called into the city in 1909 to restore and preserve order after the "Bloody Week," some of the soldiers who had been stationed in a convent to guard it became so well acquainted with the priests, that after the danger was over and they were in the barracks, they used to come to spend their Sunday afternoons in agreeable conversation with them.

Why not make a permanent feature of this gathering-place for free time? The house being rather small, the first step was to rent a larger building, and install a little furniture and some means of diversion. The soldiers came and brought other soldiers with them, for the popularity of the modest establishment increased. What began as a simple relaxation from the monotony of barrack life has now a building of its own, thanks to the generosity of well-wishers.

## IN MISSION FIELDS

### "ROMAN CATHOLIC PRESCIENCE IN MACKENZIE RIVER."

"The Bishop of Athabasca has recently made a tour through the Dioceses of Athabasca and Mackenzie River by way of the Peace River route. With the exception of a hundred miles by wagon, the whole journey of 2,500 miles was made by water, 400 miles being traveled in an open skiff, during 300 of which the Bishop had to take his place at the oars. What appears to have struck Dr. Holmes most forcibly is the fact that in so many places the Roman Catholics are before us. 'At Vermilion,' he writes, 'the Indian population is almost entirely Roman Catholic, and the few we have are not much credit to our Mission.' At Fort Norman, where there has been no resident Anglican priest for two years, some of the people have already yielded to pressure and 'gone over to Rome.' 'Who will respond to the call to minister to these eighty-four neglected souls? It means that loneliness and isolation must be faced, but surely there are young men in the Church who will not hesitate to consecrate their lives on the same altar of self-sacrifice as Roman Catholic priests, many of them having but one furlough in a lifetime? . . . At Fort Wrigley we have only about twenty members of our Church, several of whom we found had become discouraged and had gone over to the Roman Catholics, who have a church and resident priest here. The rest will not hold out unless visited more frequently.' With reference to work among the Eskimos the Bishop says:—'No time must be lost in formulating our plans and sending forth our men. The Roman Catholic Bishop has already sent out a priest to spy out the land.'"

The above, taken from the Church of England *Guardian*, illustrates perfectly the density of Church of England clergy regarding the proportion their missionary work bears to that of Catholics. Why is it headed "Roman Catholic Prescience"? What does the *Guardian* suppose to have been the object of the Catholic missionaries' foreknowledge? Was it that some day there would be an Anglican bishop for the region in question who had to be forestalled lest he and his ministers should convert all the natives? The notion never entered their heads. Was it the influx of white settlers, railways, etc., which would make it desirable to occupy all the best stations and acquire a lot of land? They never thought of it. What then is the insinuation which the editor of the *Guardian* meant to convey?

The Protestant bishop was struck most forcibly with the fact that in so many places the Catholics were on the ground before him. One would have imagined that even a Protestant bishop in Canada ought to know something about the Catholic missions in the Northwest. He might as well have been surprised to find the rivers and lakes there before him. Why does he say that the Protestant Indians "yielded to pressure" in becoming Catholics? Will he please define the pressure that was put upon them, and by whom it was applied?

"The Roman Catholic bishop has already sent a priest to spy out the land of the Eskimos." Were it not that a



Protestant bishop, ignorant as he is of much he ought to know, is supposed to know his Bible, one would suppose this to be an insinuation of treachery. When, however, one remembers that those who were "sent to spy out the land" of Canaan, were sent by the servant of God, Moses, and that the land had already been given them as a possession, the apparent complaint becomes something quite different.

But then, why does the Protestant bishop interfere? Does he wish to play the part of the Amalecite and the Canaanite? It seems that he is jealous and wants to spy out the land too. But is that any reason to complain that the Catholics were in the field before he was born?

### CORRESPONDENCE

#### The Chinese Revolution.

TOKIO, November 18, 1911.

It is impossible to foresee where the revolution which is now convulsing China will end. It was planned long ago, and has been made possible just as much by the Manchu Government's corruption, as by the active propaganda of Sun Yat Sen and his followers. Very naturally, the youth of China figure extensively in this national movement, especially those who are studying in foreign countries. Indeed the Chinese who were considering the situation had been complaining for a long time that the students sent abroad generally returned with very advanced, and even with revolutionary ideas. The justice of this complaint is manifest to-day. Japan, where the students are most numerous, was thought to be the chief offender in this respect, and was regarded with suspicion by Chinese generally. But Japan cannot be held responsible. Its social, moral and political atmosphere could not have exercised such an unfortunate influence on young China.

In the first place the Chinese students who go to Europe and America differ in no respect from those who are sent to Japan. Chinese they are, and Chinese they remain. It is true, indeed, that many of them have brought back to their country very ultra democratic and even Socialistic ideas. Mr. Wu-ting-fang might be cited as an instance. He was educated along the best Anglo-Saxon lines of thought, was twice the Chinese Minister at Washington, and, nevertheless, it is he who to-day is the chief organizer of the revolution, and the possible founder of the future Chinese republic. Nor is he alone in this respect; for at the beginning of the year 1908, the Superintendent of the young Chinamen who are studying in Europe informed the authorities at Peking that those young men were publicly manifesting their hostility to the Manchu dynasty. Some of them had adopted foreign religions, and were often to be found in the ranks of the Socialists. But as everyone knows Socialistic ideas are more widespread in the west than in Japan, because in Japan there is no such thing as free-speech, and consequently the evil must have come from the west and not from Japan. The only reason why Japan was suspected was because thousands of students go to Tokio, and their numbers throw into greater prominence anything they say or do.

But how is it and why is it that the Chinese students in Japan have given utterance to revolutionary ideas? Did their professors or Japanese revolutionists exert any influence on them? That is not likely.

In Japan, in spite of a certain amount of insurgency that exists, Chinese visitors can not fail to remark the very great respect that is accorded to the existing order of things, and to the ruling powers. Indeed the veneration for the imperial dynasty is almost religious. Moreover Japanese students concern themselves very little with politics, and those who go abroad do not, like the Chinese, return indoctrinated with revolutionary ideas. Indeed of the many thousands of Japanese who have studied in foreign parts, you can count on your fingers the individuals who have allowed themselves to be carried away by Socialistic or revolutionary theories.

The truth is that the Chinese students in Japan and elsewhere derive their sentiments from the study of the miserable conditions that obtain in their own country, and are helped on in their discontent by the propaganda which is organized by their own compatriots. There is no doubt whatever that this propaganda has its source in China, and that Chinese students carry these ideas with them from their native country, and not from the places whither they are sent for their education. The Chinese government is fully aware of it, for at the end of the year 1907 it forbade in all schools of the Empire, the reading of books and papers which were calculated to excite hostility against the Manchu government. That order was an official acknowledgment that the root of the evil is in China itself. Not only were such books forbidden, but the government made the study of Chinese classics obligatory, in the hope of bringing back the student youth to the traditional ideas of respect and submission.

As regards the revolutionary propaganda which is going on in foreign countries, the revolutionists of course first set out to capture the youth who, besides being easily captivated by anything romantic, would, in a few years, pervade the professions, commerce, the army, and political life. To succeed it was clear that it would be safer to make the attempt abroad than at home. For in foreign parts, provided they kept aloof from any disorder, they would not be interfered with by the police, who in any case could not know what they were talking about in their discussions. Now it so happens that the number of Chinese students is greatest at Tokio, and hence the revolutionists would naturally select it as the principal field of their operations. That city, Singapore and Hong Kong are the chief centres of the revolutionist propaganda, just as America and England are useful for far-away places of refuge, and as affording the best opportunity for financing such enterprises. This however would, of course, not imply that the Governments of those places were in any way aware of what was going on. But the home Government was fully instructed on the matter, and as early as 1906 and 1907 endeavored to prevent Chinese students from going to Japan. This effort to stop them coincided with the enrolling of 3,000 Chinese students, in Tokio, under the leadership of the revolutionary chief Sun Yat Sen.

The Chinese revolutionists publish a paper in Tokio, and it has the bad reputation of having an assassination more or less remotely connected with it. A libellous article on the Manchu dynasty appeared in the columns, and when the editor was haled to court he declared that the article had been sent to him from China, but that he was fully in accord with the sentiments expressed. Although the punishment was comparatively light, a fine of \$100, the Chinese swore vengeance on the supposed informer, with the result of an attempted murder of a servant girl who was thought to have divulged the

secret, and the actual killing of one of the employees of the paper.

The Chinese Government did its best to curb the activity of this propaganda but without success. In December, 1908, the Viceroy of Manchuria gave orders to have all letters from Chinese students in foreign countries opened and examined, and to delete anything calculated to disturb the public peace. These measures only inspired new zeal in the revolutionists, and on April 4, 1909, Doctor Sun was found to be in league with some Chinese officers who were finishing their military education in the Japanese army, and through them, rumor had it, was getting together a large supply of arms and ammunition which were to be shipped to China by way of Hong Kong. When Sun was accused of it, one of the revolutionary leaders, Hwang, who is now in command at Wu-Chang, denied that anything was going on in Japan except the spreading of revolutionary ideas. However, a few days later a Japanese captain named Kato was cashiered. A similar charge had been made in the preceding year against some Chinese students, but nothing had ever been proved. However, there is no doubt that an active staff of revolutionists is maintained in Japan by the rebels. The more or less protracted visits of such men as Hwang and Kwang would give grounds for such suspicion.

When the revolution broke out in October a great number of the students started for home; many had no money and besieged the Chinese legation for opportunities to do so, but since the troubles began at home the Legation itself is short of cash and was unable to accede to the demands for transportation. Whereupon threats were made of looting the place, though as a matter of fact nothing more was done than to indulge in riotous behavior. A plan was made to organize a torch-light parade by way of a demonstration, but the Japanese authorities interfered. Many sold all their poor belongings to secure a passage, and thousands have succeeded in crossing the intervening sea to throw in their lot with the rebels.

A. M.

#### Row in Rome's Municipal Council

ROME, December 3, 1911.

So much has been written about the ecclesiastical happenings in Rome and the ceremonies attending the investiture of the new cardinals, that I shall restrict my communications to a word or two on the political events which we must not lose sight of.

The only profane news of importance is the disturbance at the session of the Municipal Council called to elect a Mayor. The voting resulted in the re-election of Nathan on a ballot of sixty-three for him and seven blanks, no other candidate standing. But the meeting prior to the ballot was stormy. The hall was crowded with those who were determined to drown out the protests of the Socialists against the war. The Socialist leaders are now divided on the question, but the majority of the party is still strongly against the war.

The spokesman of these, Della Seta, secured the floor and endeavored to make his point; but the public, led by the press representatives, hissed and howled him down. He managed to get in the statement that the interests in Tripoli were those of the capitalists, and that the interests of the people called for the colonization and civilization of the deserted and undeveloped section of Italy proper. He likewise got as far as to charge that the pro-bellists were fighting for the interests of clericalism,

which, while feigning to help the cause of nationalism, were in reality conspiring against the unity of the country.

Here he was stopped point blank by the cry that the Catholics were patriots and that he was a renegade and a traitor, and should resign from the council. The session closed with a call of the Mayor for cheers for Italy, to which the Council and audience responded by rising and cheering uproariously. Seven of the Socialist members remained meanwhile seated in silence: possibly these are the casters of the seven blank ballots.

The Italian government has issued a further call for the reserves; the number of troops at Tripoli is nearing the 100,000 mark, and it is the government's intention, so it has leaked from the War Department, to raise the complement to 120,000. The war is playing hobs (or Hobbes, which is it?) with the local political coalition, known here as the "bloc." The majority of the Municipal Council, which elects the Mayor and Giunta or executive committee which really governs the city, is made up of Nationalists, Republicans and Socialists, and without the latter is helpless. The Socialists as a party are against the war; its leaders are divided, some against and some temporizing. The situation caused such friction that some of the Giunta resigned not long after the war broke out and before the Giunta went out of existence nominally. Nathan calls upon it to re-elect the old Giunta in its entirety, disregarding the previous resignations, and has made the matter a personal issue, declaring that thereby the coalition must stand with him or do without him. Many of the coalition, of divers political colors, were in favor of returning again the bulk of the Giunta, but electing new men in place of those resigned, on the ground that the causes leading to resignation were largely those of incompetency. The Mayor will not budge: the others yielded to him with the exception of the Socialists. These are rampant although divided, clamor against the war on general principles, and on the pretence that it is in the interests of the clericals as well as of the mercantile classes, and make a special point against the government leaving to private contributions the support of families made destitute by the drafting of their wage-earners into the army. There seems little hope of the entire body of the Socialists coming to an agreement with Nathan, though he is defending them with gracious explanations that their difficulty is an academic one about the general undesirability of war, in which he proclaims readily that he is in accord. Meantime the Council adjourns over from day to day, as does the caucus of the coalition, in the hope of eventually appeasing the irate portion of the Socialists; and the city meanwhile gets along in lovely fashion without a Giunta, as in the emergency Nathan does what he pleases as an executive committee of one. "And this is Rome, Rome that sat on her seven hills and from her throne of beauty ruled the world." And these are Romans, at least the live Romans who attempt to guide the affairs of the civic municipality. However, it is not a far cry to the Mons Sacer beyond Sant' Agnese on the Nomentan Road, where Menenius Agrippa over 2,400 years ago told his parable of the stomach and the members of the human body.

In consequence of the attitude of the *Berliner Tageblatt* against Italy in the present conflict (technically the charge is of putting in a false light the conduct of the war in Tripoli), the Italian government has requested the Roman correspondent of the journal, one Dr. Barth, to shake the dust of Italy from his shoes. The doctor writes a public denial to the press of any responsibility



for the offensive matter published, but as the date of his telegraphic letter is from Berlin, it is evident that he did not stand upon the order of his going.

The official account has reached Rome of the imposition of the red biretta on Cardinals Bauer and Nagl by the Emperor of Austria on Saturday, the 2d instant, in the parochial church of the Imperial Castle at Vienna. It would seem that the Holy Father has resumed his public audiences; for after the reception of the visitors to the cardinalatial functions, there have been daily audiences to which the public have, by the usual card, been admitted. Monsignor Denis O'Connell, auxiliary bishop of San Francisco, was received in private audience before his departure early in the week; Monsignor Shahan, the present rector of the Catholic University at Washington was received with him. Monsignor Sbarretti, once auditor to the Apostolic Delegation at Washington and later successively Apostolic Delegate to Cuba and to Canada, and at present secretary of the Congregation of Religious, has by appointment taken over the deanery of the Arch-confraternity of Santa Maria del Carmine, vacated by Cardinal Pompili in consequence of his recent elevation.

C. M.

### Winter in the South Sea Islands

HONOLULU, December 10, 1911

We are at last pleasantly situated here right on the beach, with the towering heights of Diamond Point, a strongly fortified extinct volcano, at our back. All the boats from the coast, including the lately arrived Pacific fleet, pass our place on their way to the harbor, and the broad Pacific lies before us. We have about ten minutes' walk to the car line, and then a thirty minutes' ride to the business part of the city.

Honolulu is interestingly tropical. Tall cocoanut palms, date palms, sugar cane, rice, pineapple and brilliantly colored leaves and flowers abound. There are few roses, or delicately colored flowers, and more could grow did the people have energy enough to protect vegetation from insects. But the natives here can live easily. Fish are plentiful; vegetables require little or no care, and the same may be said of fruits, so that the natives can exist with little thought of the morrow.

We have representatives of many peoples here. There are Japanese, Chinese, Portuguese, Koreans, the natives, a dark skinned people, then the half white, and finally a sprinkling of other nations. I went down to the old cathedral this morning, at seven, and I saw few really white people. On Sunday morning, at 6 o'clock, there is a sermon in Portuguese; at 7, no instructions are given; at 9 there is a sermon in English, and at 10.30 one in Hawaiian. I met the bishop yesterday. He told me he has been here for thirty years. He has a long white beard, and I saw two priests with beards. Why they wear them I cannot understand; it seems far from sanitary in this hot disease-laden atmosphere. The cathedral is a quaint old building, about forty years old, and the priests reside in a house to the rear of it. To the right is the convent, a long, rather pleasing looking structure. The nuns, members of the Congregation of the Sacred Hearts, dress in white. The priests are members of a Congregation of the same name. Father Valentine, who appears to be a very well known and liked priest, told me he would prepare a sort of history of Church affairs in the Islands, and give it to me. He has lately gone to Molokai to preach a retreat to the nuns living there. He said the lepers seemed to be happy.

They are comfortable, live, marry, have children, die over there. The children are taken away and cared for by the nuns, and a fact I did not know before, do not necessarily have leprosy. The laws are not rigid as they should be when there is question of deporting leper subjects to Molokai. Many lepers go about the streets of Honolulu. A naval surgeon tells me he knows many in the town.

We have had quite a yellow fever scare. A sailor on a boat from South America and a native were taken down with it. Both proved to be slight cases, even doubtful ones, but the report of their seizure served to arouse the sleepy people, and the authorities were obliged to make some effort to clean up. Mosquitoes are numerous, and a war of extermination is being carried on. No doubt, if the effort is kept up, Honolulu can be freed from the pests of which I never saw so many in my life. Thousands of dollars worth of banana trees have been cut down, since it is said that mosquitoes breed in them. Unfortunately a wide stretch of duck ponds and swamps has been left untouched. Why, no one can say, since these will surely prove a harbor for the mosquitoes.

Politics play a mighty part out here. More than in New York City, I hear, and you know what that means. Having Jap servants and coming into contact with their dishonesty and laziness, I can understand why the good people of California dislike them so much. It is strange that these Orientals speak and understand English so poorly after having lived in the Islands a long time. One has to distort one's language in order to make them understand. They say: "No can do"; "more better"; "Me no savey," etc. One said to me lately: "I go, I too much mad." You never know how you will be understood when speaking to them. They catch one word, and fix up the rest of your sentence to suit their own ideas. Japanese nurses are very indulgent to children, and have no control of them. Our Jap woman tried to tell me how black her baby was, and she said "All the same nigger baby."

All enjoy the sea bathing. We not only have the ocean at our door, but we have a tank 25 x 40 that is filled by the high tide, and that makes a pleasant place to swim, avoiding the surf. Honolulu, you must know, has a coral reef quite a way out, and the water is not deep till one reaches the reef, when there is a sudden drop. Sharks abound beyond this reef, and sometimes come inside, so unless there is a crowd swimmers find it better to keep close in. Surf riding is considered great sport by many. We dress here just as in summer in the States. The nights are not cold as in California, and a very light covering is always sufficient. I hear that a ship load of Portuguese came in yesterday. These unfortunates are packed like cattle in the ships that bring them over here to work on the plantations. Great promises are made to attract them, and the poor creatures come, to find nothing but a pittance. I understand small-pox broke out on this particular ship, resulting in many deaths during the voyage.

Father Valentine has asked the congregation of Waikiki chapel, where we hear Mass, to send him the money and gifts intended for Christmas distribution in the leper colony at Molokai, so that he may send the donations to the priests in charge. It seems that last year the contributions made were sent by others, and the people had to go to the non-Catholic churches to receive the beads and crucifixes and other things of the kind intended for them.

M. H. R.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

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### 1912

The artistic fiction which represents each new year as "a naked new-born babe," one of "heaven's cherubim horsed upon the sightless couriers of the air," would scarcely be suitable for 1912, which is more like "Bel-lona's bridegroom lapp'd in proof," coming as it does when the whole world resounds with the clash of arms. Italians and Turks are at each other's throats; English and Germans are glowering at each other; the Yellow-men in the distant East are carving out a constitution on the field of battle; Mexico is indulging in its traditional carnival of blood, and meantime, all the nations of the world, even those which are protesting that they are at peace, are multiplying with feverish haste the most terrible instruments of war. But more menacing than external foes are the embattled forces of anarchy, which proposes to destroy the foundations of all existing governments and the entire structure of modern civilization. No wonder there is a clamor for Palaces of Peace and arbitration instead of war.

What is happening in the material world has its counterpart in the spiritual order. France and Italy and Portugal, once so proud of their Christianity, are now assailing it, and Spain may soon follow their example. The Protestantism of the northern nations is only a thing of the past, and apathy, irreligion and rank atheism have invaded not only a large part of the populations, but even the greatest theological schools, in what were once the most intensely Evangelical nations of Europe.

The Church alone, though beset on all sides, and supposed by her enemies to be overwhelmed and helpless and almost at an end is at peace. She stands among the sepulchres of the nations, unterrified and undismayed. In her luminous and beneficent progress through the ages she has passed through more awful catastrophes

than those which now surround her, but they have only brought out with greater splendor the divine power with which she is invested, not only of resisting the enemies that seek to destroy her, but of repairing all the material and spiritual havoc of which they are the authors.

When the empire of the Caesars crumbled to the dust, she built up a mightier Roman empire than any Caesar ever dreamed of; assailed by the barbarians she dowered them with civilization and Christianity; terrified for a time by the Turks, she is now contemplating the dismemberment of the realms once lighted by the Crescent, and is sending her missionaries into the lands which centuries ago were invaded by her crusaders. Protestantism is disintegrating before her eyes, and multitudes of its greatest representatives are hurrying to the temples which their forefathers had abandoned.

All the old enemies are gone and she faces new ones to-day, not pagans, nor heretics, nor Turks, but apostates and atheists, who hate the very name of God and rail like madmen against the faith they have forsworn. They have seized on the machinery of Governments, and by confiscation, robbery and expatriation are striving with an almost satanic fury to efface from the souls of men every memory of Christianity. But the lesson of the past will be repeated. The Church will be called upon to quell the tumult which these very men have provoked among the people and to save from ruin the very governments which were fashioned to compass her destruction.

In appearance she was never so weak, but in reality never so powerful as to-day. From the solitude of the Vatican, to which her recreant children have consigned her, she rules the hierarchy of every nation, selects her princes and prelates from kingdoms and empires and republics, with absolute unconcern for the statesmen or rulers of the nations, and her least word is listened to and obeyed with reverence and love at the uttermost ends of the earth as never before in the history of the world.

There was a time when she could command the warring kings and nations to sheathe their swords. That time has passed. They would no longer obey. Though she is the Vicegerent of the Prince of Peace, she is not even wanted in the Congress of Peace. But there can be no peace without her, for peace depends alike for men and nations on the law which the Almighty has promulgated, and of that she alone is the divinely constituted guardian, and she alone can expound it. But whatever congresses may decide or kings determine, her office of Peacemaker is exercised as never before in her dealings with the human race. The promulgation of her teaching cannot now be impeded by the humor of kings or emperors, who at times would not permit it to penetrate beyond the frontiers of their realms. But as the world is now constituted the electric spark flashes it to the end of the earth, and the greatest and the meanest of mankind are forced to know it. Never before was Christ's injunction to teach all nations so marvellously



obeyed; never before did the Church so perfectly fulfil her office of bringing the glad tidings of peace. That the year 1912 may be replete with that Peace is the wish of AMERICA for all the world.

### Jews and Jesuits

Some twenty years, or so ago, Russia fell out with the Jews, and England and the United States were in commotion. A priest of humble rank happened to go from Baltimore to Chicago, and was not far on his way when a Jewish gentleman addressed him: "Ah! is it not dreadful, this persecution?" Putting on a look of interrogative interest, the priest asked: "What persecution? Where?" "Persecution of the Jews in Russia. Have you not read," was the answer. "Oh, indeed!" said the priest, "the Jews, in Russia. It is very sad." Then said the Jewish gentleman indignantly: "Why does not the whole civilized world rise and protest?" "Why not, indeed?" answered the priest. "But stay. How long has this been going on?" "How long!" shouted the other. "More than three years and a half!" "More than three years and a half," murmured the priest. "Dear! Dear! But the Catholic Poles have been persecuted for longer than that, the Catholic Irish have been persecuted for more than three centuries, and the civilized world has not risen in their favor. Don't you think it is rather too much to expect it to rise for the Jews after only three years and a half?"

Nevertheless the Jews can always interest England and America in their affairs; and just at present we are saying that Russia's refusal to readmit Americanized Jews on American passports, is an insult to the nation. Other American citizens have been subjected to similar treatment and there have been no public meetings, the press has been silent and the Government quiescent. A naturalized German Jesuit cannot return to Germany on an American passport; nor a naturalized Portuguese Jesuit to Portugal; nor a naturalized Russian Jesuit to Russia. Neither can an American born and bred find welcome if he be a Jesuit. Still more, right at our own doors, an American Jesuit would imperil his life did he dare to enter the petty Republic of Guatemala. But a Jew is one thing: a Pole, an Irishman, or a Jesuit, is another.

### A French Failure

The professed object of what are called "lay schools" in France has always been to do away with the deplorable ignorance and obscurantism which are supposed to be inherent in Christian or Catholic schools. That was Jules Ferry's slogan as far back as 1879, when he began his war against the clericals. He lifted up his hands in horror when he told the nation that there were eleven illiterate Frenchmen in every 1,000. He was going to change all that by handing over the task of the schoolmaster to laymen, and enforcing the law of compulsory

education. Alas! the illiteracy has not diminished but increased, and the Government finds itself unable to enforce its compulsory clause. A weekly journal called *L'Opinion* has just published some amusing revelations about the wonderful improvement which twenty years of anti-clerical formation has effected.

Almost all the boys of France, as soon as they are of age, have to don the uniform and serve their term in the army. When they arrive at the barracks they are subjected to an examination, so that the Government may become acquainted with their educational acquirements. The journal above referred to has just published some of the answers with which these boys, who have just finished five or six years' schooling, delighted their benevolent examiners. Some of them, for instance, knew that Joan of Arc was "a girl"; one that she was "a Frenchwoman," and others that "she had betrayed France to England," another that "she had freed France from the Gauls"; "Napoleon was a Russian Emperor": eleven out of thirty-six, though they had been five, six and seven years at school, knew nothing about the great man at all. "Victor Hugo was a French general." In spite of the draped figures on the Place de la Concorde, lamenting the loss of the territory beyond the Rhine, and in spite of the continual threat that is always hurtling through the air in France about recapturing the conquered provinces, a large number of these future warriors knew absolutely nothing about Alsace-Lorraine. For a considerable number, "Bismarck was a Frenchman"; a "Prussian emperor"; a general who had betrayed France; a King. "Morocco is a foreign power in Italy"; "England is a French country"; "a hostile power; a town." Of the Great Revolution which the modern rulers of France claim to be the beginning of all that is great and glorious in history, twenty-five out of fifty of these youngsters, who had been taught at the public expense for six or seven years, knew absolutely nothing. About the Ten Commandments and the doctrines of Christianity they were not interrogated. And yet the compulsory school law was passed in 1882.

### The Ten Commandments

It is time to enter protest against the irreverent parodies of God's Word that are now going the rounds of the press. The Code of Sinai, by its conformity with the natural law impressed on the soul of man, and consequently with the needs of the individual and the requirements of social stability has won respect and reverence from serious men of every religious system or of none. It is the grand embodiment of the dual principle, the Fatherhood of God and brotherhood of man which holds society together here and gives promise of a perfect society hereafter. It is the solemn expression of the law, directive and prohibitive, imposed by the Creator on His creature and governing every form of human activity. It is solemn in its form, in its substance, in the manner

of its promulgation. It was most solemnly confirmed by the Son of God made Flesh, Who summarized its divinely informed and all embracing comprehensiveness in the words: "Thou shalt love the Lord Thy God with thy whole heart and with thy whole soul and with all thy mind and with all thy strength: This do and thou shalt live."

A Protestant preacher of some note, having exhausted, we presume, other sensational substitutes for God's Word, hit recently on the arresting expedient of enshrining the vilest of human thoughts and misdeeds—things that "should not be even named among you"—in the Divine phraseology. His frivolous laws for wives, couched in the form sacred to the Decalogue, had numerous imitations. Equally frivolous laws for husbands were similarly constructed by flippant paragraphers and women of notoriety, and so on till the most solemn of God's words had become the plaything of profligates and mockers. Irreverence is the repellent aspect of infidelity, as reverence may be called the form and color of Faith. Our appeal may not affect those who have not faith enough left to be shocked by blasphemies in newspapers and pulpits, but fortunately those who have the faith to resent such language are in the majority, and men who have the courage to do so are, thanks to Catholic influence, continually on the increase. In this season, when the Holy Name is held up to the special adoration and reverence of the Catholic world, we commend particularly to the Holy Name societies the duty of checking, both by individual and corporate action, such public manifestations as we have noted of irreverence towards the Word and Law of God.

### Is Socialism a Purely Economic System?

Socialism, particularly in America, has come to be regarded by a great number as a purely economic system which deals exclusively with economic questions and reverently holds aloof from all matters of religion. This, however, is a great error. Socialism is founded on materialism; it strives exclusively for the goods of this earth, slighting and denying those of the higher and spiritual order; it teaches the absurd "equality" of the Communists; it undermines obedience towards divinely constituted authority; it denies the right to private property in the means of production. To all these doctrines reason, as well as faith, objects.

"No man, however," says Pope Leo XIII in his encyclical on Christian Democracy, "can condemn that zeal which, according to the natural and divine law, is solely directed toward rendering the condition of the laboring classes more tolerable, to enable them to obtain, little by little, those means by which they may provide for their own wants." Moreover, this economic improvement should serve to awaken the self-consciousness of the workingman, as a Christian and human being; it should "enable laborers to practice in public and private the duties which morality and religion inculcate."

"We have designedly," continues Pope Leo, "made mention of virtue and religion. For it is the opinion of some, and the error is already very common, that the social question is merely an economic one, whereas in point of fact, it is above all a moral and religious matter, and for that reason must be settled by the principles of morality and according to the dictates of religion. For even though wages are doubled and the hours of labor are shortened and food is cheapened, yet if the workman hearkens to the doctrines that are taught on this subject, as he is prone to do, and is prompted by the examples set before him to throw off respect for God and to enter upon a life of immorality, his labors and his gain will avail him naught."

This ought to be sufficient to enlighten anyone on the question whether socialism is a purely economic system.

### A MARTYR OF THE SEAL OF CONFESSION

After the battle of Ayacucho in Peru, on December 9, 1824, the royal governor, Ramon Rodil, shut himself up in the fortress which was closely besieged by the revolutionists. Father Marielux, of the Order of St. Camillus of Lellis, had voluntarily cast his lot with the governor, for he did not wish to leave the troops deprived of all spiritual ministrations at a time when the activity of the revolutionists might furnish many calls for his services.

The result of the siege and the part that Father Marielux took in the events are thus related in *A Revista Matto-Grosso*, which the Salesian Fathers conduct at Cuiabá, Brazil:

After nine months of close confinement in the fortress, during which they were harried night and day by the revolutionists, the soldiers of the royal army began to lose heart, for the rations were almost exhausted and no relief was expected. Then it was that some of the soldiers formed a plot against the governor. But, on the day before the revolt was to have been attempted, a knowledge of it came to some of the subalterns, who communicated the information to Rodil.

The suspected soldiers were seized at once. On his side, the governor spared neither wheedling nor promises nor threats to secure every detail of the contemplated revolt; but all he could extort was a flat denial that there was any plot. Not to be balked in this way, Governor Rodil ordered that all the accused should be shot at nine o'clock in the evening, the very day and hour which had been fixed upon by the conspirators to seize him and put an end to his rule. Thus would he deliver himself from the danger of mutiny. What mattered if some who were innocent suffered with the guilty?

At six o'clock in the evening, Rodil summoned Father Marielux, the chaplain. "Father," he said, "go and hear the confessions of the prisoners; but be sure to finish at nine o'clock, for at that hour they are to be shot."

At nine o'clock, the governor's command was put into execution; but in spite of this quick and terrible display of his power, Rodil was not at ease. "What if all the culprits were not seized and executed? What if the leaders, the most guilty, are still at large in the fortress? Only the priest who heard their confessions can tell!" Thus soliloquizing, an evil thought came to him. At first he was startled; then a strange, hard look settled on his countenance. "Call the chaplain," he said to his orderly, and he smiled grimly, fiercely, as he spoke. Father Marielux entered. Rodil closed and locked the door.

"Father," said the governor, "those revolutionists undoubtedly disclosed the plot when they made their confessions to



you; you know the whole plan; you know who and how many were implicated. In the name of the King, I command you to tell me all, every name, every fact, every detail."

The chaplain was astounded. He could hardly believe his ears. "General," he said, "what you ask is impossible; I will never forfeit heaven by breaking the sacramental seal. I would say the same to the King himself were he to command me. May God save me from such an act."

Purple with rage, Rodil seized the priest by the arm. "Friar, you tell me or you die! You are a traitor to your King, to your flag, to your commanding officer."

"I am as loyal to my King and to my flag as any man, but let none try to make me a traitor to my God."

Rodil then ordered Captain Iturrade to summon four soldiers with loaded muskets. "Friar, kneel down; once more I command you in the name of the King to reveal those confessions." "In the name of God," said the priest, "I must remain silent."

A few gruff words of command, a flash, the loud report of the muskets. Father Marielux fell prone, a corpse.

## LITERATURE

### More Oxyrhyncus Papyri.

Part VIII of the "Oxyrhyncus Papyri," of Messrs. Grenfell and Hunt, has appeared, and, with it, the hopes of Biblical and classical students are made to reach out for even greater discoveries. Seventy-five documents of the Roman and Byzantine periods will be of interest to the historian. The classical student will delight in the contents of Nos. 1082-1099. The lexicographer of Hellenistic or Common Greek will find much new material to work upon and correlate. And here it is a pleasure to note that pioneer work is being done by the Jesuit Father Zorrell, of Valkenburg, in the use of these papyri materials. True, Moulton and Milligan have several years been publishing their lexicographical data in the *Expositor*, and Deissmann has thrown much light upon the New Testament by his decipherment of Græco-Roman documents, in "Light from the Ancient East" (tr. by Strachan, London, 1910). Still it is a Catholic who first has issued a New Testament Greek Lexicon where are utilized these important and illuminating lexicographical materials; and he is the lexicographer of the "Cursus Scripturæ Sacræ," Father Zorrell, S.J.

The new Oxyrhyncus finds will prove of the greatest interest to the Biblist. Two more bits of Old Latin have been found. Saint Jerome's Vulgate put the previous Latin translations of the Bible almost completely out of use. We now have very meagre traces of those first efforts to turn the Septuagint into the Latin *sermo plebeius* of the second and third centuries. The various recensions have only tentatively been designated. Hence every little bit of the Old Latin counts for much in textual criticism of the Bible. The new finds are Chapters V and VI of Genesis; several versions of the Old Latin have been brought to light which had been previously lost to us. The MS. is of the fourth century, and, therefore, very likely precedes the work of St. Jerome (A. D. 385-405).

A preceding volume of the Oxyrhyncus Papyri gave us the oldest extant Septuagint MS., an early third century copy of Gen. xiv-xxvii, wherein most of the great Vellum MSS. are wanting. The present volume adds another record-making MS.—a third century copy of Ex. xxxi, xxxii and xl, in two fragments. Septuagint students will likewise welcome the fragments of Tobias ii. The text is of a recension that differs from both Codex Vaticanus and Codex Sinaiticus (fourth century MS.); and these two codices present witness to two utterly divergent recen-

sions of the story. On the back of the Ex. xl fragment, a slightly later hand has written Apoc. i, and thus has afforded the New Testament critic a remarkable witness to the early canonical rating of that book.

Other New Testament finds, published by Dr. Hunt, are a fourth century papyrus of Heb. ix, xii-xix; a sixth century parchment amulet, with Mt. iv, xxiii, xxiv; a leaf from a fourth century parchment copy of Apocalypse, containing parts of chapters iii and iv, in a recension very close to that of Vaticanus.

Of late, the study of the New Testament Apocrypha has gone on apace. Witness the simultaneous publication in Paris, Berlin, Rome and Cambridge of many of these hitherto rather neglected works. Students of the Apocrypha will be specially interested in the fourth century fragment of a Gnostic gospel, which Dr. Hunt now publishes. Professor Swete thinks it is from the long-lost Valentinian Gospel of Truth, mentioned by Irenæus; Dr. Karl Schmidt assigns it to the partly preserved Gospel of Mary. WALTER DRUM, S.J.

**Travels at Home.** By MARK TWAIN. Selected from the Works of Mark Twain by PERCIVAL CHUBB, Director of English in the Ethical Culture School, New York, and Arranged for Home and Supplementary Reading in the Sixth, Seventh and Eighth Grades. New York: Harper and Brothers.

This book was sent to AMERICA by the principal of a large public school, who asked whether Mr. Chubb's choice of passages from Mark Twain should be considered so "judicious," to quote the introduction, and so well calculated to "discount the ruder and coarser type of humor," as to merit the work being introduced into the schools by a Board of Education.

"No," the discerning reader must answer. "Many of the selections in this book are neither 'judicious' nor 'uplifting.'" Most of the late Mr. Clemens' works, as is well known, while not devoid of humor, also abound in vulgarity, flippancy and anti-Catholic bigotry. Whoever undertakes then to prepare a selection of that author's writings for children of "the sixth, seventh and eighth grades" should be gifted with more discretion and good taste than Mr. Chubb has manifested. If another purpose, moreover, of these selections is to "lure the young reader into the wider fields offered by the volumes from which they are excerpted," it should be said that children will there meet with many noxious weeds most fatal to reverence and delicacy.

Numerous passages indeed, of such a nature can be found even in this book of "best chapters." For instance, in a passage from the history of the Mississippi, little readers are flippantly informed that "all explorers traveled with an outfit of priests," and, with regard to a threatened Indian attack, that "the Virgin composed the difficulty in Marquette's case; the pipe of peace did the same office for La Salle." When children learn, too, on Mark Twain's authority, that while "La Salle set up a cross with the arms of France on it," "the priest piously consecrated the robbery with a hymn," and when they read further on, that "the first confiscation cross was raised," who is to correct the false idea of the Catholic Church and of Father Marquette's achievements that thus enters young minds? A worse offense, however, than flippant misstatement is committed when the author, referring to a certain steamboat engineer, observes that "the partiality of Providence for an undeserving reptile had reached a point where it was open to criticism."

As for the refining influence Mr. Chubb's book of selections will have on the humor of children, it is much to be doubted whether "home and supplementary reading," in the language of Mississippi River pilots, and of Mr. Clemens' vulgar descriptions of scenes and persons will develop in our boys and girls delicacy of humor. Many examples of Mark

Twain's coarseness could here be quoted from Mr. Chubb's selections, were the pages of AMERICA the place for such citations.

That a teacher in an Ethical Culture School, it may be remarked in conclusion, should consider quite unobjectionable this book of excerpts from Mark Twain's writings is not perhaps very wonderful, but what should be thought of a Board of Education that regards such a compilation suitable reading for young school children? W. D.

**Primitive Catholicism.** By Mgr. PIERRE BATTIFOL, Litt.D. Translated by HENRI L. BRIANCEAU, of St. Mary's Seminary, Baltimore. New York: Longmans, Green and Co.

So much is made to-day of modern scholarship, so called, and modern methods, that the younger generation runs some danger of imagining that the old learning has been discredited utterly. Such an idea would be lamentable: should it obtain in a theological school, it would be disastrous. Whatever a Catholic may think of the historical research in vogue at present, he must be convinced that the only substantial, scientific method of demonstrating the divine constitution of the Church is the old dogmatic theology, sealed with the approbation of the past, and which will be in possession when the historical method shall have lost much of the esteem it enjoys to-day.

The reason is obvious. The historical method ignores the solidest grounds of scientific demonstration. It makes no account of constant tradition, and treats the Sacred Scriptures and the Councils as of less value than Babylonian cylinders and bricks or an Egyptian papyrus. These it accepts with honor; those it views with habitual suspicion. It pays no attention to existing facts corresponding to other facts centuries old, and turns its back upon the intrinsic evidence of the supernaturality of the Church. It makes a flying leap from the present to the beginnings of things, and attempts to reconstruct the primitive Church and to set it before our eyes in all its details as it existed nineteen centuries ago. One must see that to do this it would need a wealth of documents bearing upon every phase of the public life of the Church and upon the private life of Christians; and that, even with these, the great changes the lapse of time has wrought amongst men would make the work exceedingly delicate. As a matter of fact, the records are extremely scanty, and touch but few phases of early Christianity, either public or private. Indeed, they can hardly be called, strictly speaking, *records*, since their object was rarely to record the history of their times for the future. Moreover, it is hard to conceive anything more daring than the attempt of a modern Rationalist, with his few scattered documents, to enter into the mind of men, spiritual in every fibre, who passed into silence nearly two thousand years ago. In the historical method, therefore, the subjective element plays an inordinate part. Hence we are shown the past as the modern interpreter views it; and if we accept his view we are bound by a thousand hypotheses upon which it rests, having no other foundation than his prejudices. But we are without the slightest guarantee that his own view corresponds, even remotely, with the objective reality. On the contrary, we know by experience that the picture he has drawn so laboriously will sooner or later be wiped off the board, and that another will be drawn with equal toil, to meet eventually the like fate.

Dogmatic theology views things purely objectively. It knows, indeed, that so far as its particular organization is concerned, the primitive Church differed greatly from the Church to-day. It knows, too, that this can yield no argument against the doctrine it teaches in its schools. The fact that the circumstances in which the members of the primitive Church found themselves differ so greatly from those of

later times is sufficient to make it not only accept those differences, but even look for them. Nevertheless, it knows also that no changes in the manners and customs of men, in boundaries and governments, in relations and intercommunications, can affect a categorical statement of Scriptures, Fathers, or Councils concerning the divine constitution of the Church, or change "It is" into "It is not." Thus, St. Irenæus' assertion that all Churches must agree with the Roman Church in matters of faith is enough to show that the essential prerogative of Peter was recognized in his day as in ours, even though we do not know as thoroughly how it was then exercised, as we know how it is exercised now.

Still, Catholic theologians cannot ignore the modern historical school. The following of its various, and even contradictory, theorizings is tedious, yet it must be done. That school has an influence beyond its deserts, and charity for those it influences bids us show how illegitimate are its conclusions. In the work before us Mgr. Battifol has undertaken this ungrateful task with regard to the reckless assertions of the historical critics regarding the primitive Church, and shows that its religion was the Catholic religion of to-day. As such, his book will be useful to serious students of theology. If, at times, he seems to admit too easily some of the contentions of the adversary, one must remember that he is not constructing a positive system, but answering objections, and must view such admissions in the sense of "data, sed non concessa." One thing, nevertheless, we must take exception to. He uses too easily the Rationalistic term, "The Master" to designate our Lord. In the mouth of Rationalists the term is an implicit denial of Our Lord's divinity, and therefore it should never be employed by Catholics. Nor, it seems to us, can these justify themselves by saying that they do but follow the example of the Apostles and others in the Gospels; for these used it in their own special sense, which was not the exclusive one common to-day. We must observe, too, that after the great day of Pentecost it disappeared, and is not found in the epistles nor, except under special circumstances, has it ever been the Catholic use. For us the rule of St. Peter should stand inviolate: "Let all the house of Israel know most certainly that God hath made both Lord and Christ, this same Jesus, whom you have crucified." H. W.

**Psychology without a Soul. A Criticism.** By HUBERT GRUENDER, S.J., Professor of Psychology at St. Louis University. St. Louis: B. Herder, 1912.

We cannot praise too highly this latest book of Father Gruender. It states clearly the claim and proofs of Rational Psychology for a Soul—substantial, simple, spiritual, free, immortal; and it states just as clearly the baseless claim of modern psychology, which may be justly called Irrational Psychology, for a soulless man, and for all that such a postulate carries with it. As Father Gruender's intention was not only to establish firmly the conclusions of Rational Psychology, but also to attack materialistic psychology on its own grounds, he gives us copious and well-selected quotations from his adversaries, and mainly from those who are better known in this country. James, of Harvard, and Titchener, of Cornell, come in for a good share of criticism. In this part of his work, in which he shows the weak and futile arguments advanced for a soulless psychology, Father Gruender is at his best. His analysis is keen and shows a wide familiarity with modern psychology and its kindred sciences. What is more, it is clear, to the point, and helped very much by a bright, nervous style. Another aid, too, is the breaking of the pages into paragraphs, with leaded captions that occasionally are humorous with a humor which, though never biting, still has a telling effect. The



usefulness of the book is increased not a little by a list of references, a glossary for the convenience of those who may not be familiar with some of the technical terms used now and again, and a good index.

That the work is timely and much needed will be admitted by any one who has any knowledge of the modern textbooks of psychology or physiological-psychology which are put into the hands of the students and pupils of our medical schools, colleges, high schools, and ordinary public schools. Their drift is mainly, if not altogether, in the direction of materialism. As a corrective we recommend Father Gruender's book most strongly to teachers, students and the general public.

W. J. B.

**Brevior Synopsis Theologiæ Moralis et Pastoralis**, Auctoribus A. TANQUEREY et E. M. QUÉVASTRE. New York, Cincinnati, Chicago: Benziger Bros.

Fathers Tanquerey and Quévastre have done a good work in conceiving and carrying into effect so perfectly the plan of making the principles of moral theology easily accessible to priests. Without a doubt the book will fulfil the authors' intention of enabling busy confessors to retain a ready, practical knowledge of the principles necessary for a competent direction of penitents. In a 16mo. volume of twenty-three chapters which cover five hundred and eighty-four pages, the writers have stated and explained the doctrines of moral theology in a way that is at once admirable for brevity and clearness. Their success is due in a large measure to skill, which arises from a thorough knowledge of the subject. Not only have they given us a volume that is both useful and interesting, but they have also succeeded in doing what is rare enough in a severely didactic treatise. Every now and then they point their lesson by an apt quotation from scripture, or by an example from the lives of the saints, or by a little exhortation. This is in the spirit of St. Francis de Sales, to whom they often appeal. Besides this, there are other novel features of the work that will please all, even the most critical. Not the least of these is the happy discussion of social and scientific problems in the light of theology. Thus, there are two illuminating pages on the "social works of charity," in which amongst other good things is found a word of kindly approval of the St. Vincent de Paul Society. Then there are four excellent pages on labor problems, wherein the authors discuss briefly but clearly such questions as the relation of the state to the workman, the salary due the laborer, unions, strikes, and the means of alleviating the condition of the laborer. A good sample of the discussion of scientific problems in their relation to morals, is found in the article on the causes which remotely affect the freedom of the will. Amongst such are numbered heredity, temperament, education, acquired habits, and pathological condition, such as neurasthenia, hysteria, and epilepsy.

But these few points do not by any means exhaust the good qualities of the book. For instance the authors have a ready knack of synopsisizing in small paragraphs all the principles which they intend to discuss in the chapter or article. In this they are at their best in paragraph four hundred and forty-three, where they state in axiomatic form the principles governing restitution. A single reading of such a synopsis serves to recall from the store-house of the memory the whole doctrine on this important subject. Then again there is a deal of erudition crowded into an extremely small space. A good example of this is found in the discussion of the form of morality. Not only is the common Catholic doctrine stated, but numerous contrary opinions are examined and refuted. The authors run the gamut of adversaries from Epicurus to Kant and his not over-numerous but noisy

progeny, the Modernists. Moreover they often strike at the last-mentioned in clever footnotes. These notes and others together with numerous references to a great variety of topics, show a learning and discernment that are alike praiseworthy. Lastly, the treatment of chastity is most sane, and if parents and confessors would act more frequently on the advice given in this matter, there would be much less sorrow and shame in the world.

A book which abounds in so many excellent qualities can afford to have a side light thrown on it, more for the sake of suggestion than criticism. Three points will serve this purpose. In the discussion of probabilism the writers show their usual ability in stating the opinions of the different schools, and they abstain, wisely enough, we think, in a book of this kind, from entering into a lengthy and somewhat unprofitable academic discussion of the relative merits of moderate probabilism and equiprobabilism. Their readers no doubt will applaud them for this. But many, we fear, will demur at the apodictic statement that St. Alphonsus was an equiprobabilist. Nor will they concede that equiprobabilism and probabilism are much the same in theory.

However they will be pleased with the statement that in practice equiprobabilists act on almost the same principles as probabilists. This is true, for to use an expression much in vogue in these days of pragmatic philosophy, probabilism is the only system that works well both for the penitent in the examination of his conscience, and for the confessor in his capacity of judge. Secondly, in corollary 1406, there is a statement in regard to vasectomy which certainly will be disputed vigorously by many theologians. Moreover, it is to be regretted that the authors do not treat this question more fully. Their footnote is good, but it will hardly impress the readers with the very great importance of this matter. Of course the question is thorny, but then there are certain principles clear beyond misapprehension and they should be stated or restated clearly, for they are sorely needed to-day, especially here in America.

Finally, in the consideration of the motives sufficient for perfect contrition the authors appear very timid. In reality the doctrine that "*amor spei et gratitudinis*" is sufficient for such an act is more common than one would be led to believe from the authors' words. Then too, the names of some of those, (v. gr. Doss and Slater,) who favor the sufficiency of such a motive are missing from the list submitted by the writers. But this criticism may appear captious; and surely when all has been said, the opinion of Fathers Tanquerey and Quévastre is entitled to the greatest respect.

In the end the authors are to be congratulated most sincerely on their book. They have done their work so well that they have placed all busy priests under a debt of gratitude.

R. H. T.

**The Life of the Venerable Francis Libermann.** By G. LEE, C. S. Sp. St. Louis. B. Herder.

We are glad to welcome a new English *Life* of the saintly founder of the Society of the Missionaries of the Immaculate Heart, an organization which was eventually amalgamated with the Congregation of the Holy Ghost. The cause of the beatification of the Venerable Francis Libermann has been long since introduced, and within the past two years the heroic character of his virtues has been officially declared. Whilst the process is ripening to completion it is important that his virtues should become generally known. Even as a tale of human vicissitudes a *Life* of Libermann should be one of exceptional interest. Born on the 12th of April, 1804, the son of a Jewish rabbi of Saverne in Alsace, he was converted to Christianity in his twenty-second year, and was soon an exile from his father's house. By the

aid of charitable friends, however, he was enabled to begin his studies for the priesthood with the Sulpicians of Paris. The poor "little Jew" had little to recommend him beyond the interest awakened by his conversion; but he was a saint,—at least a saint in the making,—and he soon began to exercise an influence which was really the beginning of his life-work in the service of the Church. During his seminary life he was a director of souls without the title. But a fearful reverse was in store for him. Becoming subject to violent epileptic fits, he was, of course, refused ordination, but was retained in honorable service in the seminary. Here he entered upon the most remarkable stage of his career. He became the spiritual guide of seminarians, of priests, and even of directors of seminaries. Ten long years came and went before he was raised to the priesthood. Meantime he had become the natural leader and director of an organization that was taking shape among the friends of his early seminary days. Zeal for the most abandoned souls, especially the negroes, inspired them to establish the Society of the Missionaries of the Immaculate Heart. Later events led to the amalgamation of the Society with the then moribund Congregation of the Holy Ghost, into which it infused new life. Meantime Libermann's sanctity grew apace, and in proportion as his influence increased the deeper he sank the foundations of his humility. A heroic abandonment to the guidance of Providence seems to have been the distinctive virtue of this great servant of God. The history of the saintly founder does not lose in interest in the hands of the author. The picture he presents is felt to be complete in its distinctive features. It is slightly marred, however, by occasional crudities of style and a trifle of vagueness and obscurity in the analytical passages. None the less, we wish the book a large circulation.

M. P. H.

**British and German East Africa.** Their Economic and Commercial Relations. By Dr. H. BRODE. With illustrations and Map. New York: Longmans, Green & Co.

The experience of many years spent in an official capacity on the east coast of Africa is here summed up in attractive form. Destined primarily for the enlightenment of those who may feel disposed to invest in East African undertakings, it contains a vast deal of information for the benefit of the inquiring general reader. The diplomatic arrangements which led up to the present political status of an extensive and little known district, the care and control of the natives, the problems of labor and taxation, the currency question, and trade routes are some of the topics treated from the viewpoint of first-hand information. The chapters on the cultivation of rubber and other tropical plants, and on the natural products, are highly informing. Among the illustrations a photo-engraving shows eloquently some of the amenities of the traffic in slaves. Valuable tables of imports and exports are presented in a series of appendices.

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**Summula Philosophiæ Scholasticæ in Usus Adolescentium** a J. S. HICKEY, O. Cist. Concinnata. Vol. III (Pars Prior) Theologia Naturalis—Editio Altera aucta, emendata, indicibus lucupletata. New York: Benziger Bros.

Few series of manuals of philosophy have called forth comment so uniformly laudatory as that which followed the successive appearance of the volumes of Father Hickey's "Summula Philosophiæ." They have been justly praised for uniting clearness with conciseness, brevity with thoroughness, and for being simple in style and method and convincing in their proofs.

The first edition of his "Theologia Naturalis" deserved every good word that was said of its companion volumes, and this second edition has some added merits of its own. There

are two good indices (slightly marred, however, by the failure to indicate whether the numbers refer to page or to paragraph) and running-titles which make the book convenient for reference. The number of quotations from modern authors has been considerably increased. These citations form one of the best features of the entire series. They are so well chosen that they have much of the value of the living voice of the teacher in emphasizing, explaining and illustrating important parts of the text. Then, too, they cannot fail to awaken in many students the desire to read the whole work or article from which the extract has been taken. These footnotes also show that Father Hickey is keeping his book well abreast of the times, as many of them are from works of very recent publication, notably from "The Catholic Encyclopedia."

The "Summula" is inscribed, "*in usum adolescentium*," but it may be consulted with profit by more advanced students, and, owing to the qualities mentioned above, it should prove of especial service to those who wish to revive their knowledge of the essentials of sound philosophy without being forced to push their way through a mass of less important matter.

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**San José en la Vida de Cristo y de la Iglesia.** Por el Padre MAURICIO MESCHLER de la Compañía de Jesús. Traducción al Castellano por el Padre JERONIMO ROJAS de la misma Compañía. Con ocho láminas. St. Louis: B. Herder. Price, 65 cents net.

"Those who are least pleased with the wordiness and sentimentalism of many unhealthy modern productions in the field of religious literature betake themselves to the works of Father Meschler, for they know that in them they will find an author free from pretensions and exaggerated notions, whose one object is to familiarize men with the profound teachings and doctrine of Our Saviour."

This statement, from an enlightened master of the spiritual life, is borne out by the perusal of the present little book in honor of the glorious patriarch. Free from all frothiness, it presents St. Joseph as he is known from the Holy Scripture in his life on earth, and as he is known from the teaching and practice of the Church in his intercessory power in heaven.

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The English *Spectator* has arrived at the conclusion that Longfellow was a very poor hand at writing hexameters. "The lines in 'Evangeline,'" it informs us, "skip and hop along like a fat rabbit scuttling down a woodland drive." Indeed, in the opinion of the *Spectator*, Longfellow, and almost every one else except Clough, may be considered as falling under the ban of the old Elizabethan critic who described the hexameter as "that drunken, staggering kind of verse which is all uphill and downhill, like the way between Stamford and Beechfield, and goes like a horse plunging through the mire in the deep of winter, now soused up to the saddle, and straight aloft on his tip-toes." The "tip-toes" of a horse is good. Only Clough knew how to tune the hexametral lyre, and not even he when he wrote "Bothie." If, we are told, one longs to know him at his best "The Jesuits and the Catholic Reaction" must be perused. In that effusion the bard delivers himself thus:

"Luther was foolish, but O great God! what call you Ignatius?"

O my tolerant soul, be still! but you talk of barbarians, Alaric, Attila, Genseric; why they came, they killed, they Ravaged and went on their way; but these vile tyrannous Spaniards,

These are here still, how long, O ye heavens, in the country of Dante?



These that fanaticized Europe which now can forget them, release not

This, their choicest prey, this Italy; here you see them, Here with emasculate pupils, and gimcrack churches of Gesu,

Pseudo-learning and lies, confessional boxes and postures, Here with metallic beliefs and regimental devotions, Here overcasting much slime, perverting, defacing, debasing Michael Angelo's Dome, that had hung the Pantheon on heaven,

Raphael's Joys and Graces, and thy clear stars, Galileo."

There is assuredly neither poetry nor truth, nor is there even rhythm in this stuff of Mr. Clough, and, with due respect to his admirer, the meter is very like "the drunken, staggering verse" denounced by the old Elizabethan. "It goes like a horse plunging through the mire in the depth of winter, now soused up to the saddle and straight aloft on his tip-toes." Yet we are told this is "concentrated irony." It is roaring diatribe.

### BOOKS RECEIVED

- The Beauty and Truth of the Catholic Church. Sermons from the German. Adapted and Edited by the Rev. Edward Jones. With an Introduction by the Most Rev. John Ireland, D.D. Vol. II. St. Louis: B. Herder. Net \$1.50.
- The Moral and Religious Challenge of Our Times. The Guiding Principle in Human Development: Reverence for Personality. By Henry Churchill King. New York: The Macmillan Co. Net \$1.50.
- The Business of Salvation. By the Rev. Bernard J. Otten, S.J. St. Louis: B. Herder. Net \$1.25.
- The Sincere Christian Instructed in the Faith of Christ. From the Written Word. By Bishop Hay. A New Edition Revised and Edited by the Rev. Canon Stuart. St. Louis: B. Herder. Net \$1.75.
- The Divine Trinity. A Dogmatic Treatise by the Rev. Joseph Pohle, Ph.D., D.D. Authorized English Version by Arthur Preuss. St. Louis: B. Herder. Net \$1.50.
- Being. A Study in Metaphysics. By the Rev. Aloysius Rother, S.J. St. Louis: B. Herder. Net 50 cents.
- The Living Witness. A Lawyer's Brief for Christianity. St. Louis: B. Herder. Net 50 cents.
- Psychology Without a Soul. A Criticism. By the Rev. Hubert Gruender, S.J. St. Louis: B. Herder. Net \$1.00.
- New Series of Homilies for the Whole Year. By the Rt. Rev. Jeremias Bonomelli, D.D. Translated by the Rt. Rev. Sebastian Byrne, D.D. Vols. V and VI. New York: Benziger Brothers.
- The Wonders of Ireland, and Other Papers on Irish Subjects. By P. W. Joyce. New York: Longmans, Green & Co. Net 60 cents.
- Uriel. Souvenir of the Golden Jubilee of the Rev. Engelbert M. Bachman. Louisville, Ky.
- Under the Rose. By Felicia Curtis. St. Louis: B. Herder. Net \$1.50.
- Chats By the Fireside. A Study in Life, Art and Literature. By Thomas O'Hagan, Ph.D. Somerset, O.: The Rosary Press.

#### Spanish Publication:

- San José. En la Vida de Cristo y de la Iglesia. Por Mauricio Meschler, S.J. St. Louis: B. Herder. Net 65 cents.

### EDUCATION

Referring to what the writer terms "a remarkable book on the Education of Girls just published by the Mother General of the Religious of the Sacred Heart," the Chicago *Inter Ocean*, in a recent issue contains this statement: "Despite the novelties of co-education and the attractions of public institutions of learning, convent education still has a charm and a power which all are free to admit. Thorough instruction in religious truth, correct moral teaching and a high sense of duty are known to be fully in accord with the most profound scholarship and the widest range of truth in every field of study. Hence the convent-bred girl can have every intellectual advantage afforded by a secular college, and, in addition, moral, artistic and social associations of a superior order. It is not surprising, therefore, that men and women of every shade of belief very considerably have chosen for their daughters a convent education."

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No, it is not surprising. Social relations are changing with us, no matter how distasteful the admission, and the future points to wider and more varied obligations than woman has known heretofore. These new obligations will demand

other training than that hitherto deemed sufficient for her—a broader and stronger development of character, above all, to fit her to meet new social exigencies. Wise fathers and mothers, no matter what their subjective belief may be, are not blind to the truth that formal religious training is a most desirable element in the formation of character. Neither are they blind to the fact that in secular schools of the day indifferentism has become almost the rule among teachers, atheism is very common, agnosticism very fashionable, and a deeply religious spirit extremely exceptional. What wonder that fathers and mothers of every shade of belief turn to the convent schools, since in the formation of character, as the writer in the *Inter Ocean* just quoted affirms, "in convent training the standard of true womanhood is the loftiest conception the world has ever known."

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This faith in what our schools can and generally do achieve, proclaimed in a secular journal, is very properly extremely gratifying to all of us. But whilst we cherish the honorable distinction it connotes, it renders the more necessary a diligent solicitude on our part to guard the underlying basis of that faith. The good repute of our convent schools rests upon the assurance that in all that makes for a liberal education for girls Catholic institutions are doing at least as good work as corresponding secular institutions, while they excel beyond comparison in what serves to strengthen the will and to make their pupils loyal to conscience—loyal to the responsibility of keeping faith alive and the practice of religion in an atmosphere which too often is one of cold faith and slack observance.

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This latter element of convent training must ever be first in the esteem of those charged with the management and direction of convent schools. That it is, in theory at all events, no one is inclined to doubt. Whether those charged with its practical execution are always mindful of it may sometimes be questioned. The writer has in mind a course of study followed in a young women's college of some reputation here in the East and directed by religious women, whose schedule of English reading required as regular work from the students in the English department is open to criticism precisely from this viewpoint. Whether it be because of a foolish desire to ape non-Catholic women's colleges, whose standards are not our standards, or whether it be because of improper influence and a culpable carelessness on the part of those in charge, the list of authors assigned for ordinary class work denotes anything but a wise and full understanding of the matter of reading as a factor in educational training. It implies as well a deplorable lack of realization of its enormous power for good and harm, and an absence of the keen sense of the extreme responsibility attaching to proper direction in regard to reading felt by the true Catholic teacher.

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The author of the "Education of Girls," to whose book reference was made above, discusses the question of reading to be allowed to girls with saneness and moderation. As a practical conclusion, from her own good sense and ripe experience she lays down this broad rule: "Books that foster the spirit of rebellion, of doubt and discontent concerning the essentials and inevitable elements of human life, that tend to sap the sense of personal responsibility, and to disparage the cardinal virtues and the duty of self-restraint as against impulse are emphatically bad. They are particularly bad for girls, with their impressionable minds and tendency to imitation, and inclination to be led on by the glamor of the old temptation, 'Your eyes shall be opened, you shall be as gods, knowing good and evil.'" If educa-

tion consists in being personally influenced by some one whose scholarship and character mean much for the formation of the intellect and the character of the student, who may question the excellence of the criterion the rule lays down?

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It is regrettable that from the splendid treasure house of English literature innocent minds must be forced to regale themselves on what is vulgar and nasty, and worse—to read such authors as Fielding and Smollet and Richardson and Sterne and Rousseau, to mention only some of the objectionable names in the schedule—under penalty of failure to meet the requirements of a convent schedule. How much better it would be to train students to understand that “while all are able to read, all things are not to be read by all, that this power, like every power, may be abused, and that we have to learn how to use it with due restraint.” This is the discreet advice given to religious teachers by Cardinal Bourne, in a pastoral letter written when he was Bishop of Southwark. Would that the golden wisdom of his words were appreciated by all those entrusted with the sacred charge of forming the minds of young girls confided to their care: “While they are with you and gladly subject to your influence, train their judgment and their taste in reading, so that they may know what is good and true, and know how to turn from what is evil and false. Such a trained and cultivated judgment is the best protection you can bestow upon them.”

M. J. O’C.

#### ECONOMICS

We have been reading, not without some alarm, an address made to the Trans-Mississippi Commercial Congress by J. L. Laughlin, Professor of Political Economy in the University of Chicago, on the means of avoiding panics in the money market. Professor Laughlin observes that other countries are free, to a great extent, from the periodic panics from which we suffer, and he finds the reason in the fact that they are not “crippled by the rigidity of our unregulated credit system,” by which he means the very strictly regulated legal obligation our banks are under of maintaining a reserve in definite proportion to their obligations. He thinks that if the banks would throw their vaults open in times of danger all would go well. When a crisis comes, he says, it brings with it the need of more extended credit and more generous loans; yet that is just the time when bankers draw in accommodation and accumulate reserves. In Europe, he adds, the practice is diametrically opposite. They increase their loans and pay out their reserves.

It seems to us that Professor Laughlin does not understand clearly the action of European banks in times of panic. These are just as careful as ours of their reserves, though they may not be under so strict a positive law. But there is a universal law in which our positive law is founded, which governs all operations of bankers worthy of the name. For them the public is divided into four classes: their creditors, who may call for their money; their actual debtors; those who seek accommodation with good security, and those who seek it with doubtful security. Their first care is to provide for their creditors; their second is to inconvenience as little as possible their actual debtors, provided these have given satisfactory security; their third is to do what they can for those who seek accommodation with good security, while as to the fourth class they do not trouble their heads about them. This means, therefore, that loans will be called in, that regular customers will find it hard to get advances, and that outsiders will find it almost impossible.

Take England, for instance. The Governor and Directors

of the Bank of England control the financial world, and the moment trouble threatens they raise the rate of discount, thus checking advances and increasing reserves. As the danger grows, the rate goes higher and higher; and the notion that people in difficulties must be carried over the crisis holds there no more than here. The English method has this advantage: in moments of great stress the Bank may, with the consent of the Government, suspend cash payments and issue notes beyond the proportion allowed by its charter; but this is done only to increase the reserve, so that calls from abroad, which must be paid in gold, may be met.

Such suspensions of cash payments are very rare; but they seem to have given the idea of the Clearing House Associations, which came into existence during the panic of 1906, and issued certificates guaranteed by all the banks in the Clearing House, which the public accepted in place of gold. Thus the banks kept up their reserves and warded off the runs that threatened. Still, one sees on reflection that the security for these certificates was chiefly this, the guarantee that no bank got them which did not satisfy the Clearing House Committee with absolutely good security. But if all the banks had been shaky it is clear that such certificates might have been issued with very little security behind them, and that the redemption of them might have brought about a universal crash. This was so clear to the bankers that they organized in many places a permanent inspection bureau to watch over the operations of every bank in the Clearing House.

These committees have now given the idea of a national association to provide against panics, to be called the National Reserve Association, concerning the administration of which Professor Laughlin makes many prudent remarks. He seems to see in it an efficacious remedy, though he does not show how it is to carry out his ideal of universal accommodation in times of stress. As a matter of fact, the Clearing House Committees allowed no such accommodation, but concerned themselves with keeping the banks alive, with paying their creditors, rather than with increasing the number of their debtors. If the banks made advances they did so to save advances already made, and they required as good security as they themselves had put into the Clearing House. They were not discounting commercial bills, which would have to be renewed indefinitely, or would end in a forced sale and the bankruptcy of the makers, still less were they helping out embarrassed speculators.

It is not quite clear how the National Reserve Association is to help in times of trouble. Will it furnish straitened banks with gold, or with the equivalent of the Clearing House certificate? Here there would be a difficulty. The issuing of certificates was illegal, but the Government winked at it. It certainly would not wink at the establishment of an Association for the purpose of performing the illegal act whenever it should see good.

Commercial crises are generally the result of over-trading, or of rash speculation, or of both. These are made possible by injudicious advances by the banks. Professor Laughlin thinks the evil can be cured by intensifying its cause: we hold the proper method to be the removal of the cause. We laid down lately some principles on safe banking which were admitted generally forty years ago, when crises were held to arise from their violation. The National Reserve Association will be useful as the Clearing House Association is useful, if, by establishing a rigid inspection of banks, it prevents them from speculating themselves and from fostering speculation in others. Panics are more frequent in America than in Europe because business is more speculative.

H. W.



## PULPIT, PRESS AND PLATFORM

## THE TEACHING OF THE JESUITS.

Answering the charge of Sir Edward Fry, to which reference was made in our issue of last week, Father W. Delany, Provincial of the Irish Province of the Society of Jesus, sent the following communication to the editor of the *Dublin Freeman's Journal*:

"SIR: A respected member of the Society of Friends has shown me a pamphlet on Betting Newspapers and Quakerism, addressed to members of that society by the Right Hon. Sir Edward Fry, P.C., G.C.B.

"With the object of that pamphlet, I am most cordially in sympathy, and its outspoken zeal in a good cause I much admire; but, turning over its pages, it startled me to find the following passage:

"If the doctrine be once admitted that an evil may be voluntarily done for the sake of producing some hoped for good, it will admit of vast extension, and it will be difficult to see what vice may not be promoted under the pretext that it will be committed under less hideous circumstances than is otherwise the case.

"The practice of the Jesuits, founded upon this view, has become a byword of contempt to all honest and honorable men, and has been not inaptly described as taking the devil into partnership to aid the Almighty to govern His own world. It would be lamentable, indeed, if the Society of Friends should adopt the teaching and practice of the Jesuits."

"It is truly startling to find this abominable slander calmly adopted and widely circulated by one of the most eminent of his Majesty's judges.

"Surely, before penning and circulating so grave a charge against a number of men as honest and as honorable as himself, Sir E. Fry—as a lawyer and a judge—ought to have asked himself the question: 'Is this charge true? What evidence have I to sustain it?'

"It would have needed very brief investigation for a judicial mind like his to ascertain that he had not a particle of evidence to sustain that grievous charge; that it is, and has always been, indignantly repudiated by the Jesuit body as an abominable slander; he would have found that, again and again, they have publicly challenged their slanderers to bring forward any evidence of their teaching such a doctrine.

"In the year 1852, Father Roh, a German Jesuit, issued a public challenge, offering to pay 1,000 Rhenish guilders to any one who, in the judgment of the Faculty of Law in the University of Heidelberg or of Bonn, should establish the fact that any Jesuit had ever taught the doctrine that 'the end justifies the means,' or any doctrine equivalent to it. For twenty years the challenge remained open, but no one came forward to win the prize.

"In 1890, the Abbé Richter, at Duisbourg, renewed the same offer, but in vain.

"Again, in March, 1903, the Abbé Dasbach, member of the Centre Party at Berlin, made an offer at a public meeting: 'Whoever will furnish proof that this principle, "the end justifies the means," can be found in the works of the Jesuits, I offer him from my private purse 200 florins.'

"This time the challenge was taken up. Count Hoensbroech, an unfrocked Jesuit priest, undertook to show that the Jesuit writers had taught the incriminated doctrine.

"Attempts having been made in vain to have the question decided by a mixed jury of Catholic and Protestant professors, Count Hoensbroech appealed to the public courts of Treves and Cologne; and, in the latter court, on the 30th of July, 1905, it was finally decided.

"The court had carefully examined the texts brought forward

in support of the charge, and taken from the writings of the Jesuit Fathers Vasquez, Sanchez, Becanus, Layman, Castro Palao, Escobar, Mariana, Tolet, Gury, Palmieri, Delrio, and had absolved them all; and they decided that Hoensbroech had entirely failed to substantiate his claim—that these famous texts contained nothing that is not admissible by the most rigorous moralist.

"They pointed out that there are obviously two senses in which it is possible to understand the maxim that 'the end justifies the means.' Firstly, that any bad means may be justified if employed for a good end; secondly, that certain actions, otherwise unlawful, become lawful in view of certain ends for which they are necessary; such, for instance, as the cutting off a man's leg when necessary to save his life.

"It was with the first sense alone that the court declared itself to be concerned; and in that sense it was not found in the Jesuit authors examined. In the other sense, the maxim, as the Protestant Dr. Ohr, of Tübingen, wrote, is by no means peculiar to the Jesuits, but is an ethical truism accepted by moralists of every creed.

"And a Rationalist writer, K. Jeutsch, said that if Hoensbroech really considered the instances he quoted from Jesuit authors to be a proof of depraved morality, he commits an absurdity.

"In these circumstances, I have felt it my duty, on behalf of myself and my colleagues, to protest publicly against the action of Sir Edward Fry in giving circulation to this slander, and I am sending him a copy of this letter. Yours faithfully,

"WILLIAM DELANY, S.J.

"Provincial in Ireland.

"St. Ignatius', Lower Leeson street,

"Dublin, 28th November, 1911.

"P. S.—As it seems quite possible, considering the great weight naturally attaching to a printed statement from a lawyer of Sir Edward Fry's great authority, that some members of the Society of Friends in Dublin, among whom this letter has been circulated, may be slow to accept a contradictory statement emanating from a Jesuit, to meet such cases I make this offer:

"I am prepared to hand over a sum of £50 to any public charity in Dublin—

"If it be established to the satisfaction of a Board of Arbitration in Dublin that the Jesuits teach the doctrine "that the end justifies the means."

"But, if the Board of Arbitrators decide, on the contrary, that the charge is not proved, the sum of £10 shall be paid by the other side for the printing and publication of a pamphlet containing a narrative of the proceedings."

"I make no claim to have Catholics on the Board. If the following members of the Society of Friends, the Right Hon. Jonathan Hogg, Abraham Shackleton and Robert Goodbody, along with Mr. Herbert Wilson, K.C., as lawyer, would consent to act, I should cordially accept their decision.

"W. DELANY, S.J."

## PERSONAL

At the Schenectady, N. Y., High school, on December 18, Henry W. Darling, representing the Royal Humane Society of Canada, presented its life-saving medal to Miss Sarah Lane, a Catholic pupil of the school, in recognition of her bravery in saving Miss Eliza B. Knapp from drowning at Point du Chene, N. B., in August last.

Hon. Edward J. McDermott, recently inaugurated lieutenant governor of Kentucky, is the first Catholic to hold an office in the State government during the one hundred and nineteen years of Kentucky's history. He is a well-

known lawyer of Louisville, where he was born, October 29, 1852, and has been active in all Catholic interests. His father was Irish, his mother a Kentuckian of Maryland ancestry. He has served with distinguished merit in the Kentucky legislature and as a member of its Constitutional Convention (1890), as President of the local Bar Association, and in other conspicuous social and commercial offices.

### ECCLESIASTICAL NEWS

In Philadelphia, the Diocesan Union of the Holy Name Societies has started a fund to build a memorial to the late Archbishop Ryan in the form of an asylum for deaf mutes.

According to the plans now adopted for the reception of Cardinal Farley, when he arrives in this city from Rome on January 16, there will be no public parade, but the delegations from the various societies, waving American and Papal flags, will line the sidewalks of the streets through which he will pass from the Battery up to St. Patrick's Cathedral. A number of prominent Catholics, headed by Supreme Court Justice Dowling, will escort the Cardinal to the Cathedral. There will also be a meeting in the Hippodrome on Sunday evening, January 21, and the Catholic Club will tender him a reception on January 25.

On December 19, the Pope received Cardinal O'Connell in audience, and again expressed his affection for America, assuring the cardinal he was certain he had done the wisest thing for Catholicism in America by granting a larger number of cardinals to that country. He said he knew the good work done by the Federation of Catholic Societies, of which he heartily approved. The pontiff said that the last pastoral letter of Cardinal O'Connell was admirable. He said also that it must be a pleasure to work in a country where the relations between all parties and sects were so good.

Cardinal O'Connell is expected to arrive home in Boston on January 29. At the dock he will be met by a delegation of the clergy and laity, and escorted to his residence by the Ninth Regiment, the representative Irish-American military organization of New England. On February 1, a solemn high Mass of thanksgiving will be celebrated at the cathedral, at which the cardinal will assist, and will have an escort from his residence. The Bishop of Boston will officiate, and most of the dignitaries of the Church in New England will be present. State and city officials are to attend, and a large proportion of the clergy. The cathedral and the cardinal's residence will be decorated, cardinal red predominating. Business houses are also planning to decorate. A banquet to Cardinal O'Connell by the clergy will take place Monday, February 5, at the Hotel Somerset, and it is expected that 600 priests will attend. On the evening of February 7, the laity will give him a banquet also at the Somerset.

The close of a mission at St. John's Church on the feast of the Immaculate Conception marked the beginning of a unique practice in St. Louis, Mo. This was the celebration of Mass at the noon hour. St. John's is situated in the downtown district, right in the heart of a large section occupied by factories, office buildings and department stores. In view of the difficulty which many of the Catholic employees of these places experience in getting to Mass on holy days of obligation, the pastor, Rev. Stephen Brady, decided to take advantage of their free noon hour and have Mass said for them at that time on the great festivals of the Church.

We learn from the *Bombay Examiner* of November 18 that the High Court of Goa, by a majority of four votes to one,

revoked the sentence by which the District Judge of Ilhas had condemned the *Crente*, the religious organ of the archdiocese, for having criticised the anti-religious policy of the provisional government of the Portuguese Republic. The particular offence for which the paper was put under a ban was the publication of the denial by Father Cabral, Provincial of the Portuguese Jesuits, of the gross calumnies by which the government sought to justify their expulsion from Portugal.

### SCIENCE

Concrete is in ever increasing demand for all kinds of construction work. In view of this fact it is extremely important to the contractor to ascertain its precise action on imbedded iron. The question reduces itself to this: does iron rust under the action of concrete? A recent issue of one of the leading German engineering magazines answers this query very efficiently by an actual case. In Hamburg, some few weeks ago, an old gasometer was demolished, the foundation of which rested on several pillars, and the iron anchors were imbedded in cement grouted to a fair thickness. An examination of the sixty bars, each over eight feet in length, which formed the anchors, showed the iron to be in a perfect state of preservation. There was not the slightest trace of rust, and, what is more striking, the bluish surface tint was still visible. The gasometer was erected between the years 1852 and 1855. According to chemists the dampening of the concrete produces a strong alkaline reaction in the presence of which the iron is inoxidizable.

United States Consul Albert Halstead reports the use of high pressure gas for melting metals in England. This process dispenses with the air blast, and thus a flame is obtained which is noiseless, whilst at the same time loss by oxidization is notably reduced. The rate of loss of zinc in the melting of brass was found to be only 75 per cent. of the loss when melted in a coke furnace, and there was no loss of copper at all.

A panoramic camera capable of photographing through an angle of 360 degrees on a stationary film cylindrically arranged within the camera has been designed by Mr. S. Nakamura, a Japanese. The image is brought to the sensitized film by a combination of two reflecting surfaces parallel to each other and inclined to the vertical axis of the camera at an angle of 45 degrees. The first of these reflectors is above the camera and collects the light from the image; the second, within the instrument, receives the light from the upper mirror to reflect it to the film. The lens may be located horizontally in front of either mirror, or vertically between both, and, in making the exposure, the optical system is rotated about its vertical axis. The lens is a negative and a positive combination.

That reinforced concrete, as constructed with chilled steel, is far superior in the construction of strong-rooms has been conclusively demonstrated by the Indented Bar and Concrete Engineering Company of England. The tests thus are described: the oxy-acetylene blow pipe was applied to a slab for twenty-four minutes, at the end of which period, after much raking out of the resulting glass formed by the fusion of the sand, a hole three and five inches in diameter was made through the slab. In order to remove the bars of steel a stream of pure oxygen was directed on the white hot metal, and the steel immediately fused away. The concrete material occasioned the trouble, the metal cutter being powerless in its presence. The metal cutter could not have been resisted by the same thickness of any steel for more than four minutes. The amount of acetylene and oxygen consumed in the test was 0.45 and 0.55 cubic feet respectively.

F. TONDORF, S.J.